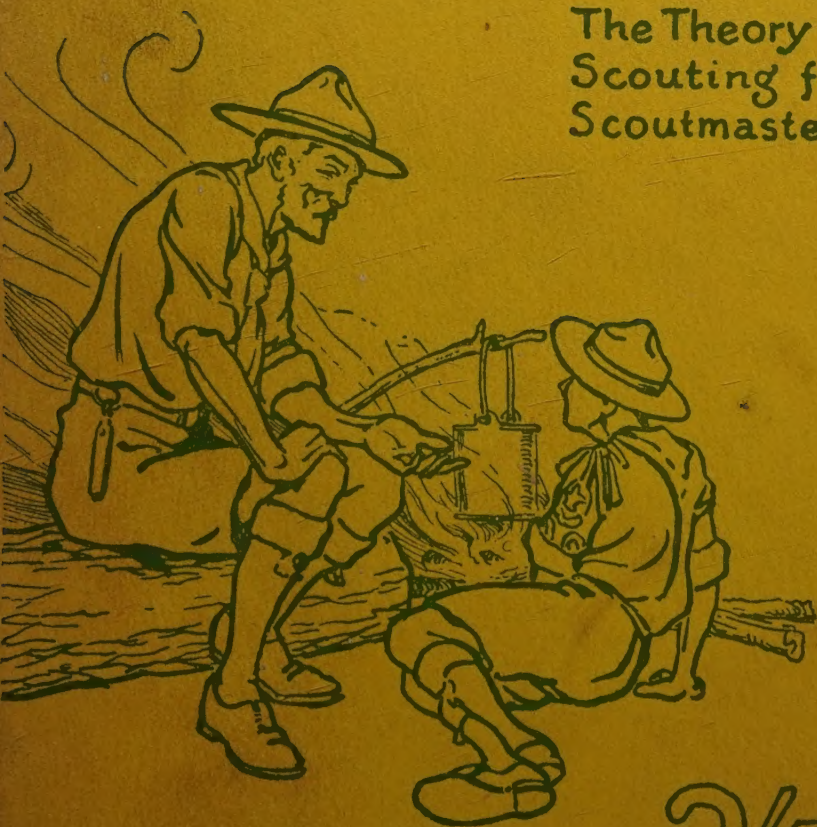


AIDS TO SCOUTMASTERSHIP

BY

Lord Baden-Powell
(Chief Scout)

The Theory of
Scouting for
Scoutmasters



Revised Edition

Price 2/- net



J. Graham Stewart.

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SCOUTMASTERSHIP**



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A HANDBOOK FOR SCOUT-
MASTERS ON THE THEORY
OF SCOUT TRAINING

BY
LORD BADEN-POWELL OF GILWELL
(CHIEF SCOUT)

(Revised Edition)

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FOREWORD TO REVISED EDITION

Ten years is a long time for a book to run its course, and much has happened in Scouting in these ten years, so that it was high time this little book was taken in hand and brought up to date. I have done this, however, with the idea of only making such changes as have been rendered necessary by changed conditions and developments both in Scouting and the world around us.

In the main it will be found that the little Aids I offered originally still have some value to the Scoutmaster to-day. Boys do not change so rapidly in their natures and inclinations as we are led to expect in these modern days. Thank God that they continue to remain natural, despite the artificial aids to life and its so-called enjoyment that they accept as part and parcel of their existence. Mr. A. S. M. Hutchinson in one of his novels suggests that what Youth of to-day needs is Background. Well we have a Background to give them in Scouting and Guiding, and it is the Background that God has provided for everybody—the open-air, happiness and usefulness.

Indeed, the Scoutmaster in introducing the boy to this, incidentally brings upon himself a share in that same happiness and usefulness. He finds himself doing a greater thing than possibly he

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foresaw in taking up the job, for he finds himself rendering a life-worth Service for Man and God.

PAX HILL,
JANUARY
1930.

FOREWORD TO FIRST EDITION

DON'T feel worried at the length of this book.

Scouting is not an abstruse or difficult science : rather it is a jolly game if you take it in the right light. At the same time it is educative, and (like Mercy) it is apt to benefit him that giveth as well as him that receiveth.

The term " Scouting " has come to mean a system of training in citizenship, through games, for boys or girls. It is complementary to the more scholastic training in the schools.

The girls are the important people, because when the mothers of the nation are good citizens and women of character they will see to it that their sons are not deficient in these points. As things are, the training is needed for both sexes, and is imparted through the Boy Scouts and Girl Guides movements. The principles are the same for both. It is only in the details that they vary.

You will find this book a disappointing one if you hope to find in it a set of definite stepping-stones to complete knowledge.

I merely propose to state, as suggestive, the line which we have found to be successful, and the reasons for it.

A man carries out suggestions the more wholeheartedly when he understands their aim.

So most of these pages will be taken up with the objects of the steps rather than with the details of the steps themselves. These can be filled in by the learner according to his own ingenuity, and in harmony with the local conditions under which he is working.

PAX HILL,
1920.

AIDS TO SCOUTMASTERSHIP

INTRODUCTORY

THE MATERIAL WE HAVE TO DEAL WITH

WE are so frequently assailed by the Press and the Pulpit, by Politicians and Publicists with the accusation that modern life is degenerate, self-willed and selfish that almost we begin to believe that the accusation is true.

At the same time there is an encouraging reverse to the picture, where we see such splendid spirit of self-sacrifice and of superhuman endurance and fearlessness of death among the manhoods of the world. With the natural elements, good as well as bad, thus exposed, we surely ought to be able to oust the worst by the interposition of the best.

THE CHURCH AND EDUCATION

In our own country we have realised in what directions we were failing morally, materially and physically, and where we can, if we will, remedy

our national defects. Whether we are going to profit by the lessons of the past and really bring our education and religion up to meet present day needs is another question.

Is not a new and wider survey now needed on the part of the authorities whether of Church or State or Schools, and a practical recognition of the present day needs? Cannot a remedy be devised more in accordance with the modern spirit of freedom, something in the direction of a true education through the development of an eager desire from within on the part of the individual to improve himself in place of the out-of-date imposition of automatic instruction upon the mass from without?

SCOUTING

It is at any rate gratifying to us in the Scout Movement to find that the past twenty-one years do not call for any great change in our aims or methods, and it is a further encouragement to realise that not only here in Great Britain, but in most other civilised countries, educationists and others have turned to our system as one which may help in a practical way to remedy some at least of the previous shortcomings.

So it is up to us to develop our efficiency in order to respond to the expectations that have been formed of us.

THE BOY-MAN

As a preliminary word of comfort to intending

Scoutmasters, I should like to contradict the usual misconception that, to be a successful Scoutmaster, a man must be an Admirable Crichton—a know-all. Not a bit of it.

He has simply to be a boy-man, that is :—

(1) He must have the boy spirit in him ; and must be able to place himself on a right plane with his boys as a first step.

(2) He must realise the needs, outlooks and desires of the different ages of boy life.

(3) He must deal with the individual boy rather than with the mass.

(4) He then needs to promote a corporate spirit among his individuals to gain the best results.

These are the main principles on which the Scout and Girl Guide training is based.

With regard to the first point, the Scoutmaster has to be neither Schoolmaster nor Commanding Officer, nor pastor, nor instructor. All that is needed is the capacity to enjoy the out-of-doors, to enter into the boys' ambitions, and to find other men who will give them instruction in the desired directions, whether it be boxing or drawing, nature study or engineering.

He has got to put himself on the level of the older brother, that is, to see things from the boy's point of view, and to lead and guide and give enthusiasm in the right direction. Like the true older brother he has to realise the traditions of the family and see that they are preserved, even if considerable firmness is required. That is all.

The movement is a jolly fraternity, all the jollier

because in the game of Scouting you are doing a big thing for others, you are combating the breeding of selfishness.

Regarding the second point, the handbooks for Wolf Cubs, Boy Scouts, Girl Guides and Rover Scouts cover the successive phases of adolescent life.

Thirdly, the business of the Scoutmaster—and a very interesting one it is—is to draw out each boy and find out what is in him, and then to catch hold of the good and develop it to the exclusion of the bad. There is five per cent of good even in the worst character. The sport is to find it, and then to develop it on to an 80 or 90 per cent basis. This is *education* instead of *instruction* of the young mind, which you will find more fully dealt with in *Scouting for Boys* or in *Girl Guiding*.

Fourth. In the Scout training the patrol or gang system gives the corporate expression of the individual training, which brings into practice all that the boy has been taught.

The Patrol System has also a great character-training value if it is used aright. It leads each boy to see that he has some individual responsibility for the good of his Patrol. It leads each Patrol to see that it has definite responsibility for the good of the troop. Through it the Scoutmaster is able to pass on not only his instruction but his ideas as to the moral outlook of his Scouts. Through it the Scouts themselves gradually learn that they have considerable say in what their Troop does. It is the Patrol System that makes the Troop, and all Scouting for that matter, a real co-operative effort.

The Scoutmaster who hopes for success must

not only study what is written about the Patrol System and its methods, but must put into practice the suggestions he reads. It is the doing of things that is so important, and only by constant trial can experience be gained by his Patrol Leaders and Scouts. The more he gives them to do, the more will they respond, the more strength and character will they achieve.

RELIGION

To the man who reads *Scouting for Boys* superficially there is a disappointing lack of religion in the book. But to him who tries it in practice the basic religion underlying it soon becomes apparent. This is not that of any particular church or sect, but it catches on to the boy without his knowing it, and gives him a Christianity for everyday practice.

One writer has recently said of Scouting—"What are the Churches doing to neglect such a lever?"

Well, they *are* using it now.

WHAT SCOUTING IS NOT

Experience in different fields shows that there are certain shoals to be avoided in launching Scouting, lest it get stranded in commercialism or diverted into dead-end channels that never lead to the open sea.

Here, then, are some of the things that Scouting is not :—

It is not a charity organisation for people in society to run for the benefit of the poor children.

It is not a school having a definite curriculum and standards of examination.

It is not a brigade of officers and privates for drilling manliness into boys and girls.

It is not a messenger agency for the convenience of the public.

It is not a show where surface results are gained through payment in merit badges, medals, etc.

These all come from without, whereas the Scout training all comes from within.

WHAT SCOUTING IS

It is a game in which elder brothers (or sisters) can give their younger brothers healthy environment and encourage them to healthy activities such as will help them to develop CITIZENSHIP.

Its strongest appeal is through Nature Study and Woodcraft. It deals with the individual, not with the Company. It raises intellectual as well as purely physical or purely moral qualities.

At first it used to aim for these ends—now by experience we know that, where properly handled, it gains them.

POSSIBILITIES

Having spread itself automatically about the world the Scout and Guide movement has the following possibilities :—

(a) The making of the individual into an efficient and happy citizen.

(b) The harnessing of the individual to work for the community.

(c) The strengthening of the bond of the British Commonwealth through its brotherhood.

(d) The promotion of International goodwill, again through its brotherhood, as a practical step towards permanent peace.

NATIONAL DEFECTS

We want to prevent in the next generation some of the defects apparent in the present. Here is a statement of these, together with the steps which we employ in Scouting to remedy them.

NATIONAL INEFFICIENCIES	CAUSES	ORIGIN	PREVENTIVE	SCOUT TRAINING AS REMEDY Additional to Scholastic Education -- a systemised development of :
Irreligion Indiscipline Irresponsibility Want of Patriotism Selfishness Corruption Disregard of others Cruelty	Indifference to Higher Con- science			
Crimes of Violence Lunacy Thriftlessness and Poverty	Drink	Want of Self- discipline	Education in I. CHARACTER	I. CHARACTER through— Good Environment Sense of Honour Sense of Duty Self-discipline Responsibility Resourcefulness Handicrafts God through Nature study Happiness Religion in Practice Fair Play Helpfulness to Others Personal Service for the Community
Show off Loafing and Shirk- ing Low Moral Stand- ards Gambling Illegitimacy Disease	Self-indulgence			
Ill-health Squalor Infant Mortality Mental Deficiency Physical Deficiency	Irresponsibility and Ignorance on part of Parents	Want of Hygienic and Physical Knowledge	II. PHYSICAL HEALTH	II. HEALTH through— Outdoor Practices Responsibility for own Physical Development up to Standard Health and Hygiene in Practice

Such are the failings and remedies which still fall mostly outside the school purview, and with which we endeavour to deal in the Scout movement.

How to help the Scoutmaster most readily to master them is the object of this work.

I. HOW TO TRAIN THE BOY

It looks difficult but it is not so

TO an outsider Scouting must at first sight appear to be a very complex matter, and many a man is probably put off from becoming a Scoutmaster because of the enormous number and variety of things that he thinks he would have to know in order to teach his boys. But it need not be so, if the man will only realise the following points :—

1. The aim of Scouting is quite a simple one.
2. His work is merely to give to the boy the ambition and desire to learn for himself.
3. That this is done by suggesting to him activities which attract him, and which then teach him by failing to work, till he, by experience, does them aright.
4. The numerous branches and details given in *Scouting for Boys* merely suggest activities from which he may select those likely to catch the different kinds of boys.

This form of educating is very much on the principle of Dr. Montessori's system. She was once asked how her system would be applied to children

when they had grown out of the infant stage after six or seven years of age. And she replied: "You in England have the Boy Scouts, and their training is the natural continuation of that which I give to the children." It is the line that eventually education will take when it comes to be set upon a right footing. There are now signs that education is setting out to follow this line. I don't mean by this any reflection on the School Teachers; quite the contrary; they have done wonders tied down as they have been under a system which failed to meet the needs of the day.

WHAT IS EDUCATION DOING ?

Ten years ago I wrote rather despairingly of the condition of Education. Since then great progress has been made, and an important step forward is the raising of the leaving age from 14 to 15. This at any rate will increase the chances of the half-million children who up to now have annually finished schooling at an age when those more fortunate have been leaving their Preparatory Schools to go to the Public Schools.

The Educational world is more alive than ever to its responsibilities; much is being done for the underfed, for the mentally deficient and for the ill-clothed; the Annual Reports of the Chief Medical Officer are always encouraging, but they also show us what a long way we have still to go before we can begin true education. How for instance can any good citizens be produced under the present system of teaching, or rather trying to teach, classes

of fifty or more children in one room? Or while such conditions exist as these described in a recent Report; "old-fashioned stepped class-rooms where free movement is impossible, class-rooms so monstrous in size that two or more classes must be taught in one room, no hall for assembly, no kind of facilities for medical inspection, which must take place in the draughty passage or hall, in the cloak-room, or where it can; out-of-date and inadequate sanitary accommodation, defective water supply, or none at all; faulty ventilation, bad lighting, insufficient heating in winter, no means of drying clothes; desks of a pattern long since condemned by medical opinion; no sleeping appliances for infants; playgrounds so cramped and ill-paved that games of any kind are impossible; buildings in every stage of dirt and disrepair."

It is true that where new schools are opened the conditions are of the best, but there are still thousands of buildings such as those described in the last paragraph. No wonder there is wastage of manhood and womanhood! The work achieved by many of our Elementary Schools is wonderful when such conditions of teaching are considered.

The publication of the Report on *The Education of the Adolescent* (known as the Hadow Report), is a hopeful sign. In this and in another Report, *The Next Step in National Education*, the need for more practical work, and for a stronger corporate life are fully recognised. As the latter Report says: "Practical workshops, domestic science-rooms, art-rooms, music-rooms, school gardens, laboratories, and individual attention cost money, but they alone open the door of real education to thousands of

pupils whose talents without them must be restricted and stultified."

The position in our Secondary Schools is more hopeful. Here the importance of character training is fully recognised, and by means of House systems, Prefects, Scientific and other Societies, and organised Games much valuable work is being done. But our Secondary Schools only deal with 8 per cent of the child population. What is happening to the hundreds of thousands who do not go beyond the Elementary School? Many drift into Blind-alley occupations; many more hang about the streets until they become unemployable; it is not want of ability, but want of opportunity. These boys and girls are turned out of school just at the very time that they most need a helping hand.

The most promising sign of all, however, lies in the fact that education authorities are no longer content merely to improve details of traditional curricula, but they judge their education by its results, by its successes or failures in producing good citizens, and they amend its methods accordingly.

Before long the preparation of boys and girls will not be for passing standards of examination in the three R's, but for making the best use of their lives in the three H's, as Healthy, Happy, and Helpful members of the community.

A great advance has been made in recent years in the health, in the decrease of crime, and in the sobriety of the nation, but there are some big dragons yet to be killed by our educationists in the shape of slums made into slums by un-taught inhabitants, with their untidy backyards and their insanitary refuse heaps, old-age pensioners and unemployed

on a scale that is no credit to our education in thrift; thieving, murder and motor banditry speak to perverted character; self and to-day's pleasure are obsessions in a community becoming more and more subject to mass emotion.

Education is in the more difficult position for dealing with such to-day, since it has to contend with the modern undesirable teachings of the cheap press, the cinema and the dole.

THE REMEDY

Educationalists have been working at this problem for some time, and many suggestions have been made for stopping the wastage. Their problem is a big one; already the raising of the school age by one year has led to the criticism that too much money is being spent on education. If further schemes are put into force, more money still will be wanted, but if the appalling drift of boys and girls into the unemployed ranks can be stopped, and real training given to them so that they become self-supporting citizens, the price will be worth it.

The suggestions already urged include, the giving of more time and attention to handwork and similar pursuits, some kind of continued education, increased facilities for transferring pupils to special schools suited to their abilities, increased powers for Local Authorities to raise an absolute bar to entry into Blind-alley occupations, the greater use of Juvenile Employment Committees, and the wide provision of playing fields. The urgent need is also

recognised for proper treatment of the mentally deficient in special schools, and for those physically disabled.

All these will help forward the development of good citizenship.

It is curious that after two thousand years we are getting back to the idea of a sound education as Aristotle conceived it to be. His idea was that a liberal education should include (1) a foundation of reading, writing and recitation, (2) the practice of the body to grace and rhythm, (3) the imparting of a love of beauty, and (4) something which is of practical utility for life. The schools have so far given most of their attention to the first element ; they are now beginning to turn their attention to the other three.

WHAT THE BOY SCOUT TRAINING IS DOING IN THE MEANTIME

Whatever may come of the various ideas put forward for the improvement of the general education of the nation, the Scout training, together with that of other organisations of boys, such as the Boys' Brigade, the Y.M.C.A., the C.L.B., and others, is already doing much in the required direction of making the boys disciplined, self-respecting citizens. In our training we have perhaps gone a step further than other organisations in taking up the following five branches which are essential in building up good citizens, and we inculcate them from within instead of from without.

Character.—Which we teach through the Patrol System, the Scout Law, Scout lore, woodcraft, responsibility of the Patrol Leader, and the resourcefulness involved in camp work.

Hobbies and handicrafts.—Through indoor activities, but more specially through pioneering, bridge-building, camp expedients, which all tend to make efficient workmen.

Health and bodily development.—Through games, exercises, and knowledge of personal hygiene and diet.

Happiness.—Includes how to enjoy the pleasures that are offered in the study of nature whether animate or inanimate; biology with its natural processes giving a natural understanding of the sex question; the realisation of God the Creator through his works; the appreciation of beauty in Nature; self-expression through the arts and through the love of plants or animals with which outdoor life has made one familiar.

Service for others.—The carrying into daily life of the *practice* of religion by “good turns,” dealing with quite small good actions as well as with accidents, life-saving, etc.

The Scout training attracts boys of all classes, high and low, rich and poor, and even catches the physically defective, deaf mutes, and blind. It inspires the *desire* to learn. It gives a good start in technical training through badges for proficiency

in various kinds of hobbies and handicrafts. The object of offering so many as we do at an elementary standard is to draw out the boys of every type to try their hands at various kinds of work, and the watchful Scoutmaster can very quickly recognise the particular bent of each boy and encourage it accordingly. And that is the best road towards expanding his individual character and starting a boy on a successful career.

Moreover, Scout training holds the boy after the age of fifteen, and can be further used when he gives up school to continue his education and to give him the benefit of high ideals and friendly advice at the critical period of his life when he most needs them. The effects of the training on physically defective boys has been reported upon by doctors and superintendents in most hopeful terms. This branch of our work in Scouting and Guiding has grown to such an extent that special departments have been created at our respective Headquarters to foster and control it.

THE SCOUTMASTER'S SHARE

The principles, therefore, of Scouting are all in the right direction. The success in their application depends on the Scoutmaster and how he applies them. My present object is to endeavour to help the Scoutmaster in this particular. First, by showing the object of the Scout training ; secondly, by suggesting methods by which it may be carried out. Many a Scoutmaster would probably desire I should give him all particulars in detail. But this would in

reality be an impossibility, because what suits one particular Troop or one kind of boy, in one kind of place, will not suit another within a mile of it, much less those scattered over the world and existing under totally different conditions. But one can give a certain amount of general suggestion, and Scoutmasters in applying this can judge for themselves far best which details are most likely to bring about success in their own particular Troops. I can only, therefore, recommend fresh study of *Scouting for Boys*, especially Chapter X., and that section of it which is included under the heading "Be Prepared."

I would add that undoubtedly it is through sport that you can best get hold of a boy. Many of our working-class lads have never known what it was to play any regular game with strict rules. This, in itself, is an education. When you have your boys running round in a spiral rally you will notice how few of them are light and active runners; probably they have never done much running. Nor do boys of that kind usually have discipline, sense of fair play, or keenness for winning simply for the honour of the thing without thought of prizes or rewards. All these come very quickly with a little organised play in competition with other Patrols or Troops. I prefer football, basket ball, stool ball, hockey, and rounders as being the best games, since they are played by *teams* in which each player plays in his place under good discipline, where pluck, determination, unselfishness, and good temper are developed. I read many years ago in the *Boy's Brigade Gazette* the following excellent thought in that connection :—

“Take football seriously. If you do, it may prove to be one of the roads leading to the Kingdom of Heaven. Football is almost as important a part of the company’s training as drill and—my meaning will not be mistaken—as the Bible-class. It should be in the regular programme of every company, only it must be *football*, and not merely playing at playing football.”

Drill on military lines has its good points, but to the boy it has no visible object, and is, therefore, apt to pall upon him. All the drill we require to set our boys up, and get them to move like men and not sheep, is a few minutes silent drill at the beginning of a meeting or an occasional game of “O’Grady says.” Although we do not want to neglect drill altogether, far preferable is the drill in fire brigade, rocket apparatus, trek cart, lifeboat launching, bridge building, and other sets of exercises. These demand equal smartness, activity, and discipline, but the point is that each boy is using his head in doing his own particular share of the work for the success of the whole team. Moreover, competitions in these are of highest interest to the boys as well as to the onlookers. An ulterior point is that they can breed morale, *esprit de corps*, and fair play. It should be “the thing” for the boys never to bear envy or to mention unfairness of judging or of the opponent’s tactics when their team is defeated, and whatever disappointment they may feel they should only show cordial praise for the other side. This means true self-discipline and unselfishness, and it promotes that good feeling all round which is so much needed for breaking down class prejudice in our people.

Once more let me repeat, do not be appalled by any imaginary magnitude of the task. It will disappear when once you see the aim. You have then only to keep that always before you and adapt the details to suit the end. As in *Peveril of the Peak*: "It matters not much whether we actually achieve our highest ideals so be it that they are high."

THE BOY

The first step towards success in training your boy is to know something about boys in general and then about this boy in particular.

Dr. Saleeby, in an address to the Ethical Society in London, said: "Public opinion is to-day realising that the views expressed by Walt Whitman, George Fox, Spencer and Ruskin are correct, viz. that the first requisite for a successful teacher is knowledge of the nature of the boy. The boy or girl is not a small edition of a man or woman, not a piece of blank paper on which the teacher should write, but every child has his own peculiar curiosity, his inexperience, a normal mysterious frame of mind which needs to be tactfully helped, encouraged and moulded or modified or even suppressed."

It is well to recall, so far as possible, what your ideas were when a boy yourself, and you can then much better understand his feelings and desires. It has been truly said that, "there is no such thing as the ordinary working boy; each of them is quite out of the common, with abilities and weaknesses of his own." The Rev. H. S. Pelham, in his book, *The Training of the Working Boy*, enumerates the

following qualities which have to be taken into consideration :—

Humour.—It must be remembered that a boy is naturally full of humour ; it may be on the shallow or vulgar side, but he can always appreciate a joke and see the funny side of things. And this at once gives the worker with boys a pleasant and bright side to his work and enables him to become the cheery companion, instead of the taskmaster, if he only joins in the fun of it.

Courage.—The poorer boy, who has a life of hardship, generally manages to have pluck as well. (Jack Cornwell, like many another hero of the Great War, was a Boy Scout belonging to a poor city Troop.) He is not by nature a grumbler, though later on he may become one, when his self-respect has died out of him and when he has been much in the company of “ grouzers.”

Confidence.—A boy is generally supremely confident in his own powers, especially the poorer class of boy, because in many cases he has had to fend for himself without the help of his parents. Therefore, he is rather averse from being treated as a child and being told to do things or how to do them. He would much rather try for himself, even though it may lead him into blunders, but it is just by making mistakes that a boy gains experience and makes his character. (This is a point which has been stressed more recently in the Hadow Report.)

Sharpness.—The town boy is generally as sharp

as a needle. I know in the Army how easy it was to train a town recruit as compared with one from the country, in matters appertaining to observation and noticing things and deducing their meaning.

Love of Excitement.—The town boy is generally more unsettled than his country brothers by the excitements of the town, whether they are, as Mr. Pelham says, “an arrest, or a passing fire engine, or a good fight between two of his neighbours—especially if one is a woman.” Cricket is too dull for him, he demands football, and he cannot stick at a job for more than a month or two because he wants change.

Responsiveness.—The poorer boy, as a rule, gets very little attention at home, so that when he finds somebody who takes an interest in him he responds and follows where he is led, and it is here that hero-worship comes in as a great force for helping the Scoutmaster.

Loyalty.—This is a feature in a boy’s character that must inspire boundless hope. The poor are loyal friends to each other, and thus friendliness comes almost naturally to a street boy. It is the one duty that he understands. He may appear selfish outwardly, but, as a general rule, he is very willing under the surface to be helpful to others, and that is where our Scout training finds good soil to work upon.

If one considers and studies these different attributes in the boy one is in a far better position for adapting

the training to suit his different propensities. Such study is the first step to making a success of the training. I had the pleasure, during one single week, of coming across three boys in different centres who were pointed out to me as having been incorrigible young blackguards and hooligans until they came under the influence of Scouting. Their respective Scoutmasters had, in each case, found out the good points which under-lay the bad ones in them, and having seized upon these had put the boys on to jobs which suited their peculiar temperaments ; and there are now these three, fine, hulking lads, each of them doing splendid work, entirely transformed in character from their old selves. It was worth the trouble of having organised the Troops just to have had these single successes.

Mr. Casson, writing in the *Teachers' World*, 25th December, 1918, thus describes that complicated work of Nature—the boy :—

“ Judging from my own experience, I would say that boys have a world of their own—a world that they make for themselves ; and neither the teacher nor the lessons are admitted to this world. A boy's world has its own events and standards and code and gossip and public opinion.

“ In spite of teachers and parents, boys remain loyal to their own world. They obey their own code, although it is quite a different code to the one that is taught to them at home and in the schoolroom. They gladly suffer martyrdom at the hands of uncomprehending adults, rather than be false to their own code.

“ The code of the teacher, for instance, is in favour of silence and safety and decorum. The code of the

boys is diametrically opposite. It is in favour of noise and risk and excitement.

"Fun, fighting, and feeding! These are the three indispensable elements of the boy's world. These are basic. They are what boys are in earnest about; and they are not associated with teachers nor school-books.

"According to public opinion in Boydom, to sit for four hours a day at a desk indoors is a wretched waste of time and daylight. Did anyone ever know a boy—a normal healthy boy, who begged his father to buy him a desk? Or did anyone ever know a boy, who was running about outdoors, go and plead with his mother to be allowed to sit down in the drawing-room?

"Certainly not. A boy is not a desk animal. He is not a sitting-down animal. Neither is he a pacifist nor a believer in 'safety first,' nor a book-worm, nor a philosopher.

"He is a *boy*—God bless him—full to the brim of fun and fight and hunger and daring and mischief and noise and observation and excitement. If he is not, he is abnormal.

"Let the battle go on between the code of the teachers and the code of the boys. The boys will win in the future as they have in the past. A few will surrender and win the scholarships, but the vast majority will persist in rebellion and grow up to be the ablest and noblest men in the nation.

"Is it not true, as a matter of history, that Edison, the inventor of a thousand patents, was sent home by his school teacher with a note saying he was 'too stupid to be taught'?

"Is it not true that both Newton and Darwin,

founders of the scientific method, were both regarded as blockheads by their school teachers ?

“ Are there not hundreds of such instances, in which the duffer of the class-room became useful and eminent in later life ? And does not this prove that our present methods fail in developing the aptitudes of boys ?

“ Is it not possible to treat boys as boys ? Can we not adapt grammar and history and geography and arithmetic to the requirements of the boy's world ? Can we not interpret our adult wisdom into the language of boyhood ?

“ Is not the boy *right*, after all, in maintaining his own code of justice and achievement and adventure ?

“ Is he not putting *action* before *learning*, as he ought to do ? Is he not really an amazing little *worker*, doing things on his own, for lack of intelligent leadership ?

“ Would it not be vastly more to the point if the teachers were, for a time, to become the students, and to *study* the marvellous boy-life which they are at present trying vainly to curb and repress ?

“ Why push against the stream, when the stream, after all, is running in the right direction ?

“ Is it not time for us to adapt our futile methods and to bring them into harmony with the facts ? Why should we persist in saying dolefully, ‘ boys will be boys,’ instead of rejoicing in the marvellous energy and courage and initiative of boyhood ? And what task can be nobler and more congenial to a true teacher than to guide the wild forces of boy nature cheerily along into paths of social service ? ”

ENVIRONMENT

As I have said, the first step to success is to know your boy, but the second step is to know his home. It is only when you know what his environment is when he is away from the Scouts that you can really tell what influences to bring to bear upon him that may counteract the evil ones which assail him directly he is out of your sight: and that is where the schoolmaster has his main difficulty in educating his large class of boys. He can only teach inside the school walls a modicum of the three R's in the same proportion to every boy according to his age, but he knows very little of the outside environment of the lad, and it is really upon this that depends so much of his character; and it is, therefore, beyond the powers of the schoolmaster really to develop his education in this particular. In school the boys are only taught collectively in class, there can be but very little individual drawing out, which is really education. Their only test is examination in knowledge and not the display of character or skill. Examination in itself may be bad for a boy. For finding out the minimum of knowledge it is useful enough, but if it is to be the aim of his training then it is, as has been described by Professor Sandiford, of Toronto University, "cramping and degrading." The marvel is that schoolmasters succeed so well considering their difficulties, and it is here that the Scoutmaster can, by co-operating with them, do so very much for them and for their pupils.

In addition to evil surroundings in many a home, there are the following temptations to the bad which

the instructor of the boy must also be ready to contend with. But, if he is forewarned, he can probably devise his methods so that the temptations fail to exercise an evil influence on his lads; and in that way their character is developed on the best lines.

Boyish Vices.—One of the powerful temptations is that of the cinema palace. The cinema has undoubtedly an enormous attraction for boys, and people are constantly cudgelling their brains how to stop it. But it is one of those things which would be very difficult to stop even if it were altogether desirable. The point, rather, is how to utilise it to the best advantage for our ends. To stop it one would have to provide some counter-attraction, and to do this would be by no means easy. On the principle of meeting any difficulty by siding with it and edging it in one's own direction, we should endeavour to see what there is of value in the cinema and what possibilities lie before it, and should then utilise it for the purpose of training the boy. No doubt it can be a powerful instrument for evil by suggestion, if not properly supervised; but steps have been taken, and continue to be taken, to ensure a proper censorship, and perhaps the best way of doing this is where the citizens themselves are asked to report any films which they do not consider desirable for children to see, and where three such complaints made against a picture palace, if properly founded, will endanger its licence. But, as it can be a power for evil, so it can just as well be made a power for good. There are excellent films now on Natural History and Nature Study, which give a child a far better idea of the processes of Nature than its own

observation can do, and certainly far better than any amount of lessons on the subject. History can be taught through the eye. There are dramas of the pathetic or heroic kind, and others of genuine fun, humour, and laughter. Again, there are more of them bringing what is bad into condemnation and ridicule. There is no doubt that this teaching through the eye can be adapted so as to have a wonderfully good effect through the children's own inclination and interest in the cinema palace. We have to remember too that cinemas have the same influence on the schools. One Schoolmaster could point to three boys in his own class whom he knew for a fact visited a cinema every night of the week, except Sunday—when no cinema was open in the town. The schools are turning the cinemas and the wireless to good account. In Scouting we cannot do this to the same extent, but we can utilise them as a spur to our own endeavours. We have to make our Scouting sufficiently attractive to attract the boy, no matter what other counter-attractions there may be.

Juvenile smoking and its destruction to health ; gambling on football and races, and all the dishonesty that it brings in its train ; the evils of drink ; of loafing with girls ; uncleanness, etc., can only be corrected by the Scoutmaster who knows the usual environment of his lads.

It cannot be done by forbidding or punishment, but by substituting something at least equally attractive but good in its effects.

Juvenile crime is not naturally born in the boy, but is largely due either to the spirit of adventure that is in him, to his own stupidity, or to his lack of discipline, according to the nature of the individual.

Mr. Alec Patterson, H.M. Inspector of Prisons, in a Report on the Causes of Crime in an Eastern Country, very strongly recommended Scouting as a valuable outlet to this spirit of adventure.

Natural lying is another very prevalent fault amongst lads; it does not come entirely from the idea of evading punishment, but almost as a habit, for when a slum boy is asked a question his first impulse is to tell a lie, possibly to find out what you are driving at by asking the question. This is unfortunately a prevailing disease all over the world. You meet it particularly amongst uncivilised tribes, as well as in the civilised countries of Europe, and perhaps it is a distinguishing characteristic about the Englishman that he, of all nations, is less prone to this habit and may be most easily cured of it, if only it is taken in time. Truth speaking, and its consequent elevation of a man into being a reliable authority, makes all the difference in his character and in the character of the nation. Therefore, it is incumbent upon us to do all we can to raise the tone of honour and truth speaking amongst the lads.

SCOUT HEADQUARTERS AND CAMP

The main antidote to a bad environment is naturally the substitution of a good one, and this is best done through the Scout Headquarters and the Scout Camp. By Headquarters I do not mean half-an-hour's drill once a week in a big schoolroom lent for the occasion—which has so often appeared to be the aim of those dealing with boys—but a real place which the boys feel is their own, even though it may be a cellar or

an attic ; some place to which they can resort every evening, if need be, and find congenial work and amusement, and a bright and happy atmosphere. If a Scoutmaster can only arrange this, he will have done a very good work in providing the right environment for some of his lads which will be the best antidote for the poison that otherwise would creep into their minds and characters.

At the same time, one of our most experienced Boys' Club men, the late C. E. Russell, was not in favour of them unless they were run by exceptional men, and on lines that gave the members *plenty of strenuous and varied activity*.

Then the camp (and this should be as frequent as possibly can be managed) is a still further and even more potent antidote than the Headquarters. The open and breezy atmosphere and the comradeship of continued association under canvas, in the field, and round the camp fire, breathes the very best of spirit amongst the lads, and gives the Scoutmaster a far better opportunity than any other of getting hold of his boys and of impressing his personality upon them.

THE SCOUTMASTER'S DUTY

Success in training the boy, as I have said before, largely depends upon the Scoutmaster's own *personal example*. It is easy to become the hero as well as the elder brother of the boy. We are apt, as we grow up, to forget what a store of hero worship is in the boy. Personally, I happen to remember it by the fact that when at school I had a fight with another

boy because I did not share his everlasting hero worship of Henry Irving. It was not on the question of his ability as an actor that we differed, but as regards his physical perfection down to his finger-tips. It was actually on the question as to whether he had taper fingers or not that we quarrelled.

The Scoutmaster who is a hero to his boys holds a powerful lever to their development, but at the same time brings a great responsibility on himself. They are quick enough to see the smallest characteristic about him, whether it be a virtue or a vice. His mannerisms become theirs, the amount of courtesy he shows, his irritations, his sunny happiness, or his impatient glower, his willing self-discipline or his occasional moral lapses—all are not only noticed, but adopted by his followers.

Therefore, to get them to carry out the Scout Law and all that underlies it the Scoutmaster himself should scrupulously carry out its professions in every detail of his life. With scarcely a word of instruction his boys will follow him.

LOYALTY TO THE MOVEMENT

Let him remember that in addition to his duty to his boys the Scoutmaster has a duty also to the Movement as a whole. Our aim in making boys into good citizens is partly for their own individual benefit and partly for the benefit of the country, that it may have a virile trusty race of citizens whose amity and sense of "playing the game" will keep it united internally and at peace with its neighbours abroad.

Charged with the duty of teaching self-abnegation and discipline by their own practice of it, Commissioners and Scoutmasters must necessarily be above petty personal feeling, and must be large-minded enough to subject their own personal views to the higher policy of the whole. Theirs is to teach their boys to "play the game," each in his place like bricks in a wall, by doing the same themselves. Each has his allotted sphere of work, and the better he devotes himself to that, the better his Scouts will respond to his training. Then it is only by looking to the higher aims of the Movement, or to the effects of measures ten years hence that one can see details of to-day in their proper proportion. Where a man cannot conscientiously take the line required, his one manly course is to put it straight to his Commissioner or to Imperial Headquarters, and if we cannot meet his views, then to leave the work. He goes into it in the first place with his eyes open, and it is scarcely fair if afterwards, because he finds the details do not suit him, he complains that it is the fault of the Executive. Fortunately, in our Movement, by decentralisation and giving a free hand to the local authorities, we avoid much of the red tape which has been the cause of irritation and complaint in so many other organisations. We are also fortunate in having a body of Scoutmasters who are large-minded in their outlook and in their loyalty to the Movement as a whole. This feature has been very abundantly proved at recent conferences, and has given me a new feeling of confidence and hope towards tackling the great future which lies before our Movement.

A man dared to tell me once that he was the happiest man in the world! I had to tell him of

one who is still happier. You need not suppose that either of us in attaining this happiness had never had difficulties to contend with. Just the opposite. It is the satisfaction of having successfully faced difficulties and borne pin-pricks that gives completeness to the pleasure of having overcome them. Don't expect your life to be a bed of roses ; there would be no fun in it if it were. So, in dealing with the Scouts, you are bound to meet with disappointments and set-backs. Be patient : more Britons ruin their work or careers through want of patience than do so through drink or other vices. You will have to bear patiently with irritating criticisms and red tape bonds to some extent ; but your reward will come. The satisfaction which comes of having tried to do one's duty at the cost of self-denial, and of having developed characters in the boys which will give them a different status for life, brings such a reward as cannot well be set down in writing. The fact of having worked to prevent the recurrence of those evils which, if allowed to run on, would soon be rotting the nation, gives a man the solid comfort that he has done something, at any rate, for his country, however humble may be his position.

II. CHARACTER

CHARACTER TRAINING THROUGH SCOUTING

“ **A** NATION owes its success, not so much to its strength in armaments, as to the amount of character in its citizens.”

“ For a man to be successful in life, character is more essential than erudition.”

So character is of first value whether for a nation or for the individual.

The Schools have, naturally, to give most of their time to instruction in book-learning ; I know that the Board of Education lays it down that character should be taught in the Schools, but here again one has to judge not by good intentions but by results—and results to date leave room for a very vast improvement. There is no authorised training for children in character. Yet, if it is going to make a man's career for him, it ought to be developed in him before he starts out ; while he is still a boy and receptive. Character cannot be drilled into a boy. The germ of it is already in him, and needs to be drawn out and expanded. How ?

Character is very generally the result of environment or surroundings. For example, take two small boys, twins if you like. Teach them the same lessons in school, but give them entirely different

surroundings, companions, and homes outside the school. Put one under a kindly, encouraging mother, among clean and straight playfellows, where he is trusted on his honour to carry out rules of life and so on. On the other hand, take the second boy and let him loaf in a filthy home, among foul-mouthed, thieving, discontented companions. Is he likely to grow up with the same amount of character as his twin ?

There are thousands of boys being wasted daily to our country through being left to become characterless, and, therefore, useless wasters, a misery to themselves and an eyesore and a danger to the nation.

They could be saved if only the right surroundings or environment were given to them at the receptive time of their lives. And there are many thousands of others who may not be placed on quite so low a level (for there are wasters in every class of life), but who would be all the better men and more valuable to the country and more satisfactory to themselves if they could be persuaded, at the right age, to develop their characters.

Here, then, lies the most important aim in the Boy Scout training—to educate ; not to instruct, mind you, but to educate, that is, to draw out the boy to learn for himself, of his own desire, the things that tend to build up character in him.

ONE REASON WHY A TROOP SHOULD NOT EXCEED 32

I have said in *Scouting for Boys* that so far as my own experience went I could not train individually more than 16 boys—but allowing for my having

only half the capacity of the experienced boy worker, the Scoutmaster, I allowed for his taking on 32.

Men talk of having fine Troops of 60 or even 100—and their officers tell me that their boys are equally well trained as in smaller Troops. I express admiration (“admiration” literally translated means “surprise”), and I don’t believe them.

Why worry about individual training? they ask. Because it is the only way by which you can educate. You can *instruct* any number of boys, a thousand at a time if you have a loud voice and attractive methods of disciplinary means. But that is not training—it is not education.

Education is the thing that counts in building character and in making men.

The incentive to perfect himself, when properly instilled into the individual, brings about his active effort on the line most suitable to his temperament and powers.

It is not the slightest use to preach the Scout Laws or to give them out as orders to a crowd of boys: each mind requires its special exposition of them and the ambition to carry them out.

That is where the personality and ability of the Scoutmaster come in.

CHARACTER

Let us consider a few of the qualities, moral and mental, that go to make *character*, and then see how we can get the boy to develop these for himself through Scouting.

Qualities that make character.	Attributes which they include.	See Scout Law.	Scouting practices which inculcate them
(a) REVERENCE	Loyalty to God. Duty to neighbour. Respect for others.	Scout Promise, Scout Law No. 3	Good turns. Nature study. Service Badges. Scout Law and Promise.
(b) SENSE OF HONOUR.	Trustworthiness. Responsibility.	1	Patrol System. Responsibility given to boy.
(c) SELF-DISCIPLINE.	Obedience. Thrift. Sobriety. Good temper. Purity.	2, 7, 8, 9, 10	Scout Law. Response to orders. Behaviour in Camp. Fire brigade. Trek cart. Pioneering. Savings bank. Non-smoking.
(d) UNSELFISHNESS.	Chivalry. Kindliness. Self-sacrifice. Patriotism. Loyalty. Justice.	3, 4, 5, 6	Good turns. Friend to animals. Life saving. Fair-play games. Marksmanship. Service Badges.
(e) SELF-RELIANCE.	Handiness. Ability. Hope. Pluck. Doggedness.	8	Sea Scouting. Swimming. Lone Scouting. First aid. Camping. Hiking. First-Class Badge.
(f) INTELLIGENCE.	Observation. Deduction. Using wits. Memory.	3	Tracking. Mapping. Reporting. Signalling. Ambulance. Stalking.
(g) ENJOYMENT OF LIFE. SENSE OF HUMOUR.	Perception of beauty in Nature and art.	6, 8	Nature study. Music. Drawing. Poetry. Reading.
(h) ENERGY.	Ambition. Health. Resourcefulness. Handicrafts. Cheeriness.	8, 10	Hobbies. Handicrafts. Pioneering. Games. Exercises. Food, and hygiene, and instruction.

This list practically includes all that is taught in Scouting. Therefore, the whole of Scouting is practically directed to character-making, as the chief step to good citizenship.

But the qualities, which go to make a good citizen, are, as before pointed out :

1. Character.
2. Physical health.
3. Handcraft for making a career.
4. Service to others.

So that from the table we may take out (*a*) and (*d*), which will more properly be dealt with when we come to the subject of *Service to Others* ; also (*c*) and (*h*), which will apply when we come to *Health* and to *Making a Career*.

That leaves us *b, e, f, g*, to consider here— namely :

- (*b*) Sense of Honour.
- (*e*) Self-reliance
- (*f*) Intelligence
- (*g*) Enjoyment of Life.

(*b*) SENSE OF HONOUR

Trustworthiness inculcated in the Boy Scout by *Responsibility, Scout Promise, Scout Law, Patrol System, Giving Responsible Charge*.

The Scout Law is the foundation on which the whole of Scout Training rests.

Its various clauses must be fully explained and

made clear to the boys by practical and simple illustrations of its application in their everyday life.

There is no teaching to compare with example. If the Scoutmaster himself conspicuously carries out the Scout Law in all his doings, the boys will be quick to follow his lead.

This example comes with all the more force if the Scoutmaster himself takes the Scout Promise, in the same way as his Scouts.

The first law, namely, *A Scout's honour is to be trusted*, is the one on which the whole of the Scout's future behaviour and discipline hangs. The Scout is expected to be straight. So it should be very carefully explained, as a first step, by the Scoutmaster to his boys before taking the Scout Promise.

The investiture of the Scout is purposely made into something of a ceremony, since a little ritual of that kind if carried out with strict solemnity, impresses the boy; and considering the grave importance of the occasion, it is only right that he should be impressed as much as possible. Then it is of great importance that the Scout should periodically renew his knowledge of the law. Boys are apt to be forgetful, and it should never be allowed that a boy who has made his solemn promise to carry out the Scout Law should, at any time, not be able to say what the law is.

Once the Scout understands what his honour is and has, by his initiation, been put upon his honour, the Scoutmaster must entirely trust him to do things. You must show him by your action that you consider him a responsible being. Give him charge of something, whether temporary or permanent, and *expect* him to carry out his charge faithfully. Don't keep

prying to see how he does it. Let him do it his own way, let him come a howler over it if need be, but in any case leave him alone and trust him to do his best. Trust should be the basis of all our moral training.

Giving responsibility is the key to success with boys, especially with the rowdiest and most difficult boys.

The object of the Patrol System is mainly to give real responsibility to as many of the boys as possible with a view to developing their character. If the Scoutmaster gives his Patrol Leader real power, expects a great deal from him, and leaves him a free hand in carrying out his work, he will have done more for that boy's character expansion than any amount of school-training could ever do. And the Court of Honour is a most valuable aid to this same end if fully made use of.

(e) SELF-RELIANCE

Handiness. Ability. Hope. Pluck. Doggedly Sticking-to-it. By means of First-Class Scouts' Tests. Sea Scouting. Swimming. First Aid. Lone Scouting. Camping. Hiking.

The tests for First-Class Scouts were laid down with the idea that a boy, who proved himself equipped to that extent, might reasonably be considered as grounded in the qualities which go to make a good, manly citizen.

He could not but feel himself a more capable fellow than before, and, therefore, he should have that

confidence in himself which will give him the hope and pluck in time of stress in the struggle of life, which will encourage him to keep his end up, and to stick it out till he achieves success.

Handiness and use of wits are most easily developed by the practice of boat handling ; germs of pluck, of making up the mind quickly, of coolness and activity, of ready obedience to orders—all come in, in doing the work of Sea Scouts.

First Aid or Fire Brigade work, or Trek Cart or Bridge Building are of value for handiness and use of wits, since the boy, while working in co-operation with the others, is responsible for his own separate part of the job.

Swimming has its educational value—mental, moral, and physical—in giving you a sense of mastery over an element, and of power of saving life, and in the development of wind and limb.

When training the South African Constabulary I used to send the men out in pairs to carry out long distance rides of two or three hundred miles to teach them to fend for themselves and to use their intelligence.

But when I had a somewhat dense pupil he was sent out alone, without another to lean upon, to find his own way, make his own arrangements for feeding himself and his horse, and for drawing up the report of his expedition unaided. This was the best training of all in self-reliance and intelligence, and this principle is one which I can confidently recommend to Scoutmasters in training their Scouts.

Of all the schools the camp is far and away the best for teaching boys the desired character-attributes. The environment is healthy, the boys are elated and

keen, all the interests of life are round them, and the Scoutmaster has them permanently for the time, day and night, under his hand, absorbing the principles which he puts before them. A week of this life is worth six months of theoretical teaching in the club-room, valuable though that may be.

As the boy becomes conscious of no longer being a Tenderfoot, but of being a responsible and trusted individual with power to do things, he becomes self-reliant. Hope and ambition begin to dawn for him.

Therefore, it is most advisable that Scoutmasters who have not had much experience in that line should study the subject of the camp in its various bearings.

Its cost, including railway fares, transport of stores, equipment, etc.

Its locality, including facilities for Scouting games and exercises, handiness to doctor, cover in event of bad weather, etc.

Its site as regards healthiness, water supply, sanitary arrangements, etc.

Its management as regards catering, cooking, camp routine, and discipline, programme of work, camp-fire amusements and talks, camp games, etc.

(f) INTELLIGENCE

Observation. Deduction. Use of Wits.

By means of Tracking. Reading signs. Finding way by Map. Landmarks. Heights and Distances. Mapping. Reporting. Signalling. Ambulance. News of the Day. Plays. Stalking.

Observation and deduction are the basis of all knowledge and can be taught directly through tracking and sign-reading (see *Scouting for Boys*, Chapter IV.), and by the reproduction of Sherlock Holmes stories in scenes.

The general intelligence and quick wittedness of the boys can very considerably be educated by their finding the way with a map, noticing landmarks, estimating heights and distances, and noticing and reporting all details of people, vehicles, cattle, etc. Signalling sharpens their wits, develops their eyesight, and encourages them to study and to concentrate their minds. Ambulance instruction has also similar educative value.

Winter evenings and wet days can be usefully employed by the Scoutmaster reading the principal items of news in the day's newspaper, illustrating them by map, etc. The getting-up of plays and pageants bearing on the history of the place are also excellent means of getting the boys to study, and to express themselves without self-consciousness.

The Observation, Stalking and Tracking side of Scouting has been more fully developed in a book called, *Training in Tracking*, which I strongly commend as a valuable help to the Scoutmaster.

(g) ENJOYMENT OF LIFE

Development of humour. Appreciation of wit rather than buffoonery. Higher thought. Appreciation of beauty. Wonder of Science : Art, Literature, Music, Poetry.

Why is Nature Lore considered a Key Activity in Scouting ?

That is a question on which hangs the difference between Scout work and that of the ordinary Boys' Club or Brigade.

It is easily answered in the phrase : " We want to teach our boys not merely how to get a living, but how to live "—that is, in the higher sense, how to enjoy life.

Nature lore, as I have probably insisted only too often, gives the best means of opening out the minds and thoughts of boys, and at the same time, if the point is not lost sight of by their Scoutmaster, it gives them the power of appreciating beauty in nature, and consequently in art, such as leads them to a higher enjoyment of life.

This is in addition to what I have previously advocated in Nature study, namely, the realisation of God the Creator through His wondrous work, which when coupled with active performance of His will in service for others constitutes the concrete foundation of religion.

Some years ago I was in the sitting-room of a friend who had just died, and lying on the table beside his abandoned pipe and tobacco pouch was a book by Richard Jefferies—*Field and Hedgerow*, in which a page was turned down which said : " The conception of moral good is not altogether satisfying. The highest form known to us at present is pure unselfishness, the doing of good not for any reward now or hereafter, nor for the completion of any imaginary scheme. That is the best we know, but how unsatisfactory ! An outlet is needed more fully satisfying to the heart's inmost desire than is afforded

by any labour of self-abnegation. It must be something in accord with the perception of beauty and of an ideal. Personal virtue is not enough. Though I cannot name the ideal good it seems to me that it will in some way be closely associated with the ideal beauty of Nature."

In other words, one may suggest that happiness is a matter of inner conscience and outward sense working in combination. It is to be got where the conscience as well as the senses together are satisfied. If the above quoted definition be true, the converse is at least equally certain—namely, that the appreciation of beauty cannot bring happiness if your conscience is not at rest. So that if we want our boys to gain happiness in life we must put into them the practice of doing good to their neighbours, and in addition, the appreciation of the beautiful in Nature.

The shortest step to this last is through Nature lore :—

“ . . . books in the running brooks,
Sermons in stones, and good in everything.”

Among the mass of poorer boys their eyes have never been opened, and to the Scoutmaster is given the joy of bringing about this worth-while operation.

Once the germ of woodcraft has entered into the mind of a boy, observation, memory and deduction develop automatically and become part of his character. They remain whatever other pursuits he may afterwards take up.

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As the wonders of nature are unfolded to the young mind, so too its beauties can be pointed out and gradually become recognised. When appreciation of beauty is once given a place in the mind, it grows automatically in the same way as observation, and brings joy in the greyest of surroundings.

If I may diverge again, it was a dark, raw, foggy day in the big gloomful station at Birmingham. We were hustled along in a throng of grimy workers and muddy travel-stained soldiers. Yet, as we pushed through the crowd, I started and looked round, went on, looked round again, and finally had a good eye-filling stare before I went on. I don't suppose my companions had realised it, but I had caught a gleam of sunshine in that murky hole such as gave a new pleasure to the day. It was just a nurse in brown uniform with gorgeous red-gold hair and a big bunch of yellow and brown chrysanthemums in her arms. Nothing very wonderful you say. No, but for those who have eyes to see, these gleams are there even in the worst of gloom.

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It is too common an idea that boys are unable to appreciate beauty and poetry; but I remember once some boys were being shown a picture of a stormy landscape, of which Ruskin had written that there was only one sign of peace in the whole wind-torn scene. One of the lads readily pointed to a spot of blue peaceful sky that was apparent through a rift in the driving wrack of clouds.

Poetry also appeals in a way that it is difficult to account for, and when the beautiful begins to catch

hold, the young mind seems to yearn to express itself in something other than everyday prose.

Some of the best poetry can of course be found in prose writing, but it is more generally associated with rhythm and rhyme. Rhyme, however, is apt to become the great effort with the aspiring young poet, and so you will get the most awful doggerel thrust upon you in your efforts to encourage poetry.

Switch them off doggerel if you can. It is far too prevalent. I have a lovely "poem" amongst my many treasures which is the acme of striving for rhyme at the expense of everything else ; and the author of it wrote to explain that, though I might think he was a poet, (which was very far from my imagination) he was in reality only a coachman in Upper Tooting.

I love good doggerel too—in its place :

" Grandma's fallen down a drain.
 Couldn't get her up again.
 Now she's floating out to sea—
 Thus we save her funeral fee."

Rhythm is a form of art which comes naturally even to the untrained mind, whether it be employed in poetry or music or in body exercises. It gives a balance and order which has its natural appeal even and especially among those closest to nature—savages. In the form of music it is of course most obvious and universal. The Zulu War Song when sung by four or five thousand warriors is an example of rhythm, in music, poetry and bodily movement combined.

The enjoyment of rendering or of hearing music is common to all the human family. The song as a

setting to words enables the soul to give itself expression which, when adequately done, brings pleasure both to the singer and to his hearer.

Through his natural love of music the boy can be linked up with poetry and higher sentiment as by a natural and easy transition. It opens a ready means to the Scoutmaster of teaching happiness to his lads and at the same time of raising the tone of their thoughts.

Our Artist's Badge is devised, under a rather misleading name I fear, to lead boys on to express their ideas graphically from their own observation or imagination without attempting thereby to be or to imitate artists. By drawing or modelling, many a careless young soul has become interested, and finally amenable to ideas of beauty in nature and art.

III. HEALTH AND PHYSICAL DEVELOPMENT

THE value of good health and strength in the making of a career and in the enjoyment of life is incalculable. That is pretty obvious. As a matter of education one may take it to be of greater value than "book-learning" and almost as valuable as "character." Yet Sir George Newman tells us in his report *Public Education in Health* (1925), that "We fail, in large degree as it seems to me, to equip the child in a simple and practical knowledge and habit of elementary physiology and hygiene."

Our system is exactly upside down.

*Order of importance for
making a career.*

CHARACTER.

HEALTH.

KNOWLEDGE.

*Order laid down for British
Education.*

KNOWLEDGE.

HEALTH.

CHARACTER.

Education authorities and school teachers generally recognise this and are doing their best, under the circumstances, until the right system comes round for them, as it will do—some day. Meantime, we in the Scout Movement can do a great deal to help

the School authorities by giving to the boys some of the training in health and personal hygiene which is so essential to their efficiency as citizens. Our great aim is to show the lad the best way of developing his strength and health, and what errors he should avoid, and to teach him to be PERSONALLY RESPONSIBLE TO HIMSELF FOR HIS HEALTH.

In Chapter VI. of *Scouting for Boys* I have dealt with this subject, and I would specially commend the introductory remarks of that chapter to close study by the Scoutmasters, as showing the very urgent national need for such education. They are unfortunately as true to-day as they were when first written twenty-one years ago. The hygienic questions of food, clothing, sobriety, cleanliness, and chastity are touched upon, and also the minor but important details of development, and care of body, eyes, ears, nose, teeth, nails, etc. But I will in these notes give a few more ideas for consideration on these points.

I feel that, thanks to their innate love of sport, a great deal of the physical training is not difficult to get into practice among the boys. And I know that young men of the present day are inclined to treat their bodies to a good deal of physicking, so that it should not be a hopeless task to get them also to listen to ideas on that subject.

Those who can get the *Handbook of Education in Health* (price 6d.), by Sir George Newman, Chief Medical Officer of the Board of Education, and his annual Reports—*The Health of the School Child* (price 1s.), will find them interesting and suggestive.

Now, in continuation of my previous method of tabulating the points of the subjects to show how

they can be got at through Scouting, I submit the following :

HEALTH AND STRENGTH

Qualities to be developed.	Attributes which they include.	Scout Law or badges	Scouting practices by which they are inculcated.
(c) i. SELF-DISCIPLINE.	Temperance. Continence.	<i>Scout Law</i> 10	Non-smoking. Temperate feeding. Mid-day rest in camp. Games (<i>e.g.</i> , Marksmanship, Walking tight rope.). Team games.
(g) ii. ENERGY.	Physical development. Health. Personal hygiene and sanitation in home and camp. Cheeriness. Overcoming physical defects (<i>e.g.</i> , cripples, blind, mutes, etc.).	<i>Scout Law</i> 8 <i>Badges</i> Athlete. Boatman. Camper. Cook. Farmer. Master-at-Arms. Missioner Pioneer. Swimmer Woodman. 1st Class Scout.	Physical exercises. Comparative measurement card. Swimming. Signalling. Boating. Personal cleanliness. Food. Special games and competitions (<i>e.g.</i> , spotty face, kill that fly, scout pace, wrist pushing, ju-jitsu, foot-wrestling, etc.).

BE FIT !

“ Nations have passed away and left no traces
They fell because their people were not fit.” (*Rudyard Kipling.*)

*Physical education is not the same as physical training,
but is badly needed to remedy the above weakness in
our nation.*

Returns have shown what has consistently been pointed out in *Scouting for Boys*—namely, that there is an immense percentage of unfit men among our citizens who, with reasonable care and understanding, could have been healthy efficient beings.

Sir George Newman, in one of his most valuable reports on the health of our school children, shows that one in every five suffer from defects that will prevent them from being efficient in after-life—defects, mind you, which might have been prevented.

These returns are immensely suggestive, and point at once to the need and the remedy ; if we took the boys in time tens of thousands could be saved every year to become strong and capable citizens instead of dragging out a miserable semi-efficient existence.

It is a matter of national as well as individual importance.

There is consequently much talk of developing the physical training of the rising generation on a much more general basis, and in this direction lies a tremendous opening for our work.

But I want to warn Scoutmasters against being led by this cry on to the wrong tack.

You know from our diagram on page 22 how and why *Character* and *Physical Health* are our two main aims in Scouting, and also the steps by which we endeavour to gain them.

But bear in mind physical health is not necessarily the result of physical drill.

The physical training given in the Army has been carefully thought out, and is excellent for those who have never had proper physical development as boys. It is suited to the more formed muscular system of the man, and soldiers improve tremendously under this intensive form of training.

But it is entirely artificial, designed to make up for what has not been naturally acquired.

God didn't invent physical "jerks." The Zulu warrior, splendid specimen though he is, never went through Swedish drill. Even the ordinary well-to-do British boy, who has played football and hockey, or who has run his paper-chases regularly and has kept himself fit by training exercises between whiles, seldom needs physical drill to develop him afterwards.

It is good open-air games and healthy feeding coupled with adequate rest which bring to the boy health and strength in a natural and not an artificial way.

Nobody will disagree with this. It is quite simple in theory, but in its practice we find some few difficulties to overcome.

Your city boy or the factory hand who is at work all day cannot get out to play games in the open. The outdoor worker and country boy should by right have a better chance since he lives more in the open air, but it is seldom that even a country boy knows how to play a game, or even how to run !

When visiting Scouts, some Commissioners make a point of seeing them run in single file, when time and space allow, in addition to merely walking down the line themselves to look at the boys' faces and their dress.

They do this in order to judge to what extent the lads have been physically trained by their Scoutmaster. The running tells its own tale.

It is perfectly astonishing to see how few boys are able to run.

The natural, easy, light step comes only with the practice of running. Without it the poor boy develops either the slow heavy plod of the clod-hopper or the shuffling paddle of the city man (and what a lot of character is conveyed in the gait of a man!).

Organised Games.—The *practice* of running is best inculcated through games and sport.

A usual objection raised is that the poorer boys don't care about games—can't play them.

This is less true to-day than it was ten years ago, since active games are now becoming more generally encouraged in the Schools so far as their limited ground allows. They very soon get keen when shown how, and through good team games you can not only train them physically but morally as well.

The foreigner's criticism of Englishmen is that they make games their fetish.

This is to a certain extent true, and if you look at it from the purely physical point of view, the result is not so bad.

This is where we in the Scouts can come in. We can show every boy—town or country—how to be a *player* of games, and so to enjoy life and at the

same time to strengthen his physical as well as his moral fibre.

Football, baseball, stool-ball, basketball, paper-chases, swimming and Scout games are to my mind the best form of physical education, because most of them bring in moral education as well, and most of them are inexpensive and do not require well-kept grounds, apparatus, etc.

Physical Jerks.—Physical exercises or “jerks” are an intensive form of development where you cannot get good or frequent opportunity of games, and may well be used in addition to games, provided that :

1. They are not made entirely a drill, but something that each boy can really understand and want to practise for himself *because of the good that he knows it does him.*

2. The instructor has some knowledge of anatomy and the possible harm of many physical drill movements on the young unformed body.

3. Some attempt is made to ally exercise and character together. The old Japanese Monks believed that a man must practise an upright carriage to become an upright character. This belief has been incorporated in certain of the Star tests the Japanese Wolf Cub is expected to pass to-day.

Games having physical as well as moral values are being more and more taught in our Army gymnasias, and ex-soldiers can give valuable help in bringing these into play in our Scout clubrooms so long as they do not overtax immature boys.

Anything to get the boy to interest himself in

steadily exercising his body and limbs, and in practising difficult feats with pluck and patience until he masters them.

It is a good plan, for instance, for each Troop to adopt certain standards for simple exercises like 'standing high jump', 'hop, step and jump', 'putting the bag', and so on, so that each individual Scout can try to increase his own ability and reach a higher standard.

Then a team uniform of sorts is an attraction to the boys, promotes *esprit de corps* in his athletic work, and incidentally involves changing his clothes before and after playing, encourages a rub down—a wash—cleanliness.

"How to keep fit," soon becomes a subject in which the athletic boy takes a close personal interest, and can be formed the basis of valuable instruction in self-care, food values, hygiene, continence, temperance, etc., etc. All this means physical *education*.

Oxygen for Ox's Strength.—I once saw some very smart physical drill by a Scout Troop in their club headquarters.

It was very fresh and good, but, my wig, the air was not! It was, to say the least, "niffy." There was no ventilation. The boys were working like engines, but actually undoing their work all the time by sucking in poison instead of strengthening their blood.

Fresh air is half the battle towards producing results in physical exercises and it may advantageously be taken through the skin as well as through the nose when possible.

Yes—that open air is the secret of success. It is

what Scouting is for—viz., to develop the out-of-doors habit as much as possible.

I asked a Scoutmaster once, in a great city, how he managed his Saturday hikes, whether in the park or in the country ?

He did not have them at all. Why not ? Because his boys did not care about them. They preferred to come into the clubroom on Saturday afternoons !

Of course they preferred it, poor little beggars ; they are accustomed to being indoors. But that is what we are out to prevent in the Scouts—our object is to wean them from indoors and to make the outdoors attractive to them.

“ If I were King.”—Alexandre Dumas *filis* has written : “ If I were King of France I wouldn’t allow any child of under twelve years to come into a town. Till then the youngsters would have to live in the open—out in the sun, in the fields, in the woods, in company with dogs and horses, face to face with nature, which strengthens the bodies, lends intelligence to the understanding, gives poetry to the soul, and rouses in them a curiosity which is more valuable to education than all the grammar books in the world.

“ They would understand the noises as well as the silences of the night ; they would have the best of religions—that which God himself reveals in the glorious sight of His daily wonders.

“ And at twelve years of age, strong, high-minded, and full of understanding, they would be capable of receiving the methodical instruction which it would then be right to give them, and whose inculcation would then be easily accomplished in four or five years.

“ Unfortunately for the youngsters, though happily for France, I don’t happen to be King.

“ All that I can do is to give the advice and to suggest the way. The way is—make physical education of the child a first step in its life.”

In the Scouts especially, if we adhere to our proper *métier*, we ought to make a big step in this direction.

To you who are Scout Presidents and Patrons, as well as to Local Associations, here is a special opportunity.

We want open-air space, grounds of our own, preferably permanent camp grounds easily accessible for the use of Scouts. As the Movement grows these should form regular institutions at all centres of Scouting.

Besides serving this great purpose such camps would have a double value. They could form centres of instruction for officers, where they could receive training in camp craft and Nature lore, and above all could imbibe the spirit of the out-of-doors—the Brotherhood of the Backwoods.

In the past ten years many such grounds have been acquired, starting with the generous gift of Gilwell Park to Imperial Headquarters, for use as a Training Ground for Scouters and a Camping Ground for Scouts. These permanent camping grounds have well proved their value, but we want more of them and that soon before all the ground round our Cities has been bought up for building purposes. The Playing Fields Association has been rendering valuable service to the Nation in a similar way.

The open-air is the real objective of Scouting, and the key to its success.

With too much town life we are apt to underlook our aims and revert to type.

We are not a brigade—nor a Sunday School—but a school of the woods. We must get more into the open for the health, whether of the body or the soul, of Scout and of Scoutmaster.

SELF-DISCIPLINE

Temperance.—Temperate eating is almost as necessary with the boy as temperate drinking with the man. It is a good lesson in self-restraint for him to curb his appetite, both as regards the quantity and the nature of his food—few have fathomed the extent of a boy's capacity when it comes to tucking away food of whatever variety. The aim to be held out to him is fitness for athletics.

Temperance thus becomes a moral as well as physical detail of training.

Continence.—Of all the points in the education of a boy the most difficult and one of the most important is that of sex hygiene. Body, mind, and soul, health, morality, and character, all are involved in the question. It is a matter which has to be approached with tact on the part of the Scoutmaster, according to the individual character of each case. It is not as yet dealt with officially by the Education authorities. But it is one that cannot be ignored in the education of a boy, still less in that of the girl.

There is a great barrier of prejudice and false prudery on the part of parents and public still to be overcome, and this has to be recognised and handled

tactfully. It is, of course, primarily the duty of parents to see that their children receive proper instruction, but a very large number of them shirk their duty and then build up excuses for doing so. Such neglect is little short of criminal.

As Dr. Allen Warner writes :—

“ Fear has often been expressed in the past that such teaching will lead to vicious habits, but there is no evidence that this is true, whilst experience proves that ignorance on this subject has led to the moral and physical wreckage of many lives.”

This is only too true, and I can testify from a fairly wide experience among soldiers and others. The amount of secret immorality that is now prevalent is very serious indeed.

The very fact that the subject is taboo between the boy and grown-ups is provocative, and the usual result is that he gets his knowledge, in a most perverted form, from another boy.

In *What a Boy Should Know*, Drs. Schofield and Jackson, write :—“ The sexual development of boys is gradual, and it is an unfortunate fact that habits of abuse are begun and constantly practised at a much younger age. If safety lies in the adage that ‘ to be forewarned is to be forearmed,’ then boys must be told what is coming to them, for the critical period of puberty lies ahead of them, and no boy should be allowed to reach it in ignorance.”

A Scoutmaster has here a tremendous field for good. He must in the first instance ascertain whether

the father of the boy has any objection to his talking to him on the subject. He will do well also to consult with those who know the boy—Pastor, Doctor, Schoolmaster, and to realise that he himself must be possessed of sufficient experience, knowledge and character in order to be in a position to be of real help to the boy.

Then he will best enter into it in a matter-of-fact way among other subjects on which he may be advising him, placing himself on the footing of an elder brother in doing so. To some Scoutmasters who have never done it the question seems a very difficult one to approach. It is in reality as easy as shelling peas. And the value of it cannot be exaggerated.

Personally, apart from explaining as a preliminary how plants, and fishes, and rabbits reproduce their species, I have found it appeal to boys, as it did to me when I first heard it, to tell them how in every boy is growing the germ of another child to come from him. That that germ has been handed down to him from father to son from generations back, right away to Adam. He has it in trust from God ; it is his duty to keep it until he is married and passes it to his wife for reproduction. He cannot honourably forget his charge and throw it away in the meantime. Temptation will come to him in many forms to do so, but he has got to be strong and to guard it.

The actual details can be dealt with as in the books suggested in Chapter VI., *Scouting for Boys*.

But every different boy at each age may need a different way of treatment in the matter. The main thing is for the Scoutmaster to have the lad's full

confidence as a first step, and to be to him in the relation of an elder brother—where both can speak quite openly.

I know how greatly the boys need it. I know how grateful they are afterwards for the help. Even my very vague allusion to the subject in *Scouting for Boys* and especially in *Rovering for Success* is continually bringing me letters of thanks from lads to whom it has appealed in time.

At the same time it is necessary for me to add a word of warning to young and inexperienced Scouters. The fact that they are nearer the boy in age is not necessarily an advantage. Frequently it is a handicap and sometimes a *real danger*. From what I have written in the past on this subject, an impression has gone abroad that I consider it to be the *duty* of every Scoutmaster to enlighten each of his Scouts on this subject. That has never been my intention. It would upset the whole fabric of the family system to do so. What I do desire to do is to direct the attention of Scoutmasters to the question and to ask them to try and see that their Scouts receive enlightenment from the right person at the right time. More frequently than not the right person is the Parent, Pastor, Doctor or another—not the Scoutmaster.

Non-Smoking.—Somebody once wrote an improved edition of *Scouting for Boys*, and in it he ordered that "Scouts are on no account to smoke." It is generally a risky thing to order boys not to do a thing; it immediately opens to them the adventure of doing it contrary to orders.

Advise them against a thing, or talk of it as

despicable or silly, and they will avoid it. I am sure this is very much the case in the matter of unclean talk, of gambling, of smoking, and other youthful faults.

It is well to establish a good tone and a public opinion among your boys on a plane which puts these things down as "what kids do, in order to look fine before others."

Walking the Tight Rope.—This may strike some readers as a curious means of teaching self-discipline or health. But it has been found by experience to do so.

You may see it being practised in Army gymnasias in the form of men walking a plank fixed up sideways at a height of some feet above the floor. It is found that by getting them to concentrate their whole attention on this ticklish test, they gain a close hold over themselves and their nerves. The experiment has been carried further to the extent that it has been found that if a soldier is making bad practice on the rifle-range a few practices in "walking the plank" readily bring back for him the necessary self-control and power of concentration.

It is an exercise that appeals to boys. They can bind several Scout staves together as a balancing pole, which will give them additional power of balance in their first efforts.

As I have already indicated, character is concerned in such exercises too, and that is one of the reasons I deplore the modern tendency to place "Safety first," before all else. A certain amount of risk is necessary to life, a certain amount of practice in taking risks is necessary to the prolongation of life.

Scouts have to be prepared to encounter difficulties and dangers in life. We do not, therefore, want to make their training too soft.

PHYSICAL DEVELOPMENT DRILL

One hears a great many people advocating drill as the way to bring about better physical development among boys, and urging on that account that boys should be made into cadets. I have had a good deal to do with drilling in my time, and if people think they are going to develop a boy's physical strength and set-up by drilling him for an hour a week, they will meet with disappointing results.

Drill as given to soldiers, day by day, for month after month, undoubtedly does bring about great physical development. But the instructors—these are well-trained experts—have their pupils continually under their charge and under strict discipline, and even then they occasionally make mistakes, and heart-strain and other troubles are not infrequently produced even in the grown and formed man.

Furthermore, drill is all a matter of *instruction*, of hammering it into the boys, and is in no way an *education* where they learn it for themselves.

As regards drill for Scouts, I have frequently had to remind Scoutmasters that it is to be avoided—that is, in excess. Apart from militarist objections on the part of some parents, one is averse to it because a second-rate Scoutmaster cannot see the higher aim of Scouting (namely, drawing out of the individual), and not having the originality to teach it even if he saw it, he reverts to drill as an easy means of getting

his boys into some sort of shape for making a show on parade. At the same time, Scoutmasters occasionally go too far the other way, and allow their boys to go slack all over the place, without any apparent discipline or smartness. This is worse. You want a golden mean—just sufficient instruction to show them what is wanted of them in smartness and deportment, and a fund of *esprit de corps*, such as makes them brace themselves up and bear themselves like men for the honour of their Troop. Occasional drills are necessary to keep this up, but these should not be indulged in at the expense of the more valuable Scout training.

I know a very smart regiment in which the recruits received very little barrack-square drill ; when once they had been shown how to hold themselves they were told that as soon as they could do it habitually they would be allowed to go out and take their pleasures and their duties as ordinary soldiers. It was “ *up to them* ” to smarten themselves up instead of having deportment drilled into them week after week for months. They drilled themselves and each other, and passed out of the recruit stage in less than half the ordinary time.

Education as opposed to instruction once more ! The result was obtained by putting the ambition and responsibility on to the men themselves. And that is exactly the way by which, I believe, that you can best produce the physical development among boys.

But, after all, natural games, plenty of fresh air, wholesome food, and adequate rest do far more to produce well-developed healthy boys than any amount of physical or military drill.

Measurement Card.—With a view to promoting this sense of responsibility for his own physical development, we have published a card for the use of each boy. It gives the average size and weight for each year of age ; the boy's own measurements are recorded and compared, and if he does not come up to the average in any one particular, the Scout-master shows him which exercises he should take to build him up to supply the deficiency.

Swimming.—Denmark is perhaps the foremost country in the physical training of its rising generation. Norway and Sweden are not far behind. We saw a wonderful exposition of massed physical Drill, by the Danes, at the World Jamboree in 1929—wonderful because it was the result of the work conducted in the Schools throughout the country, where one system of development is in force and taught by trained teachers only. I also have seen the remarkable proficiency of the children in swimming, which is there considered the best means to physical development. In Copenhagen are four large swimming schools. Each can accommodate from 1,000 to 1,500 children at a time. In Stockholm, the ordinary schools have their swimming baths for the children, and practically every one of the pupils can swim as part of the scheme of education.

The advantages of swimming among many other forms of physical training are these:—

The boy delights in it, and is keen to learn.

He gets to enjoy cleanliness.

He learns pluck in attaining the art.

He gains self-confidence on mastering it.

He develops his chest and breathing organs.

He develops muscle.

He gains the power of saving life and looks for opportunities of doing it.

Signalling.—Signalling practice, while it is educating the boy's intelligence, is at the same time giving him valuable physical exercise hour after hour in body-twisting and arm-work, and in training the eye, but it is a practice which should be taken out-of-doors, so that it does not degenerate into a mere indoor exercise devoid of utility, purpose or romance.

So, too, boat-rowing is an excellent muscle developer, and appeals very greatly to the Scout. It is only allowed after he has qualified in swimming, so induces a good lot of boys to train themselves in that line.

Body Exercises.—The six exercises given in *Scouting for Boys* (Chapter VI.), are all that are essential, for the reasons there stated. They can be taught without any danger to the lad by Scoutmasters who are not experts in anatomy, etc., and this is more than can be said of many other body exercises which are sometimes put into practice. These exercises should be done by the Scout himself—once he has learned the proper actions and breathing—at his own time, at home, and should not become a routine part of a Troop meeting.

HEALTH AND HYGIENE

Cleanliness.—Cleanliness inside as well as out, as

described in *Scouting for Boys* (Chapter VI.), is of prime importance to health. 

That rub down with a damp rough towel, where baths are impossible, is of very big importance to inculcate as a habit in your boys. Also, the habit of washing hands before a meal and after the daily rear. The need for scrupulous cleanliness may well be inculcated by the practice of "Kill that fly," not merely as a useful public service which Scouts can perform, but also as a means of introducing them to the minuteness of disease-germs as conveyed on flies' feet, and yet of such virulent effect as to poison people.

Fresh Air.—I have drawn attention in *Scouting for Boys*, to the value of breathing fresh air. Few people realise how poisonous is the air of a shut room or railway carriage where many are congregated.

Food, is an all-important consideration for the growing lad, yet there is a vast amount of ignorance on the subject on the part of parents, and, therefore, on the part of the boys. It is helpful towards the energy and health of his boys—especially in camp—that the Scoutmaster should know something about the matter.

As regards quantity, a boy between thirteen and fifteen requires about 80 per cent of a man's allowance. He will gladly put down 150 per cent if permitted.

The meal should be as simple and unmixed as possible, all vegetable (*i.e.*, bread, oatmeal, vegetables, and fruit) or all animal (soup, meat, and cheese). The latter gives him the greater amount of protein

to the ounce, and protein is the essential for body-building. The former gives him a greater amount of the natural salts needed. Cheese is for some indigestible though sustaining—if cooked it is much more easily assimilated.

Oatmeal is a grand food for boys. The Report of the National Food Inquiry Bureau (1919), gave results of inquiry among—

21,000 school children and Boy Scouts.
490 athletes.
547 medical men.
83 matrons of hospitals.
2,000 private families.

The very large proportion of these were strongly in favour of oatmeal as a good all-round food.

Eleven out of twelve athletes used it when training. Five hundred and fourteen out of the 547 doctors recommended it. One Boy Scout even wrote poetry about it :

“ I used to be so pale and thin,
But now I'm fat and stout.
'Tis porridge that has changed me to
A strong and healthy Scout.”

Special Tests and Post Scouts.—Through Scouting there are numbers of crippled, deaf and dumb, and blind boys now gaining greater health, happiness and hope than they ever had before.

Our work among these boys has increased to such an extent, and is of such real importance that a new department at Headquarters—called the Special Tests

Department—was opened in order to deal with all Scouts and Wolf Cubs who suffer from a handicap of any kind, whether blind, deaf and dumb, crippled, or mentally defective. Most of these boys are unable to pass all the ordinary Cub and Scout tests, and are supplied with special, or alternative, tests which count as of the same value as ordinary tests during their period of disablement ; but, if a boy recovers and joins an ordinary Troop or Pack, he must within a year pass the ordinary tests he has omitted if he desires to retain his badge.

There are now over 100 Scout Groups consisting of boys of this kind, and the number increases monthly, and would increase still quicker if more helpers could be found. This is a first class work for Rover Scouts, but needs the best that they can give. Many of the boys are by no means easy to deal with, and demand far more patience and individual attention than ordinary boys. But the result is well worth it. The testimony of Doctors, Matrons, Nurses and Teachers—*who in the majority of cases are not Scouts themselves*—to the good done to the boys, and through the boys to the Institutions, by Scouting, is overwhelming.

Arrangements are now being made to start a Post Scout scheme, on the same lines as has been in operation in Guiding for some years, whereby boys who are too crippled or ill to join a Troop can carry on their Scouting by correspondence.

The wonderful thing about such boys is their cheeriness and their eagerness to do as much in Scouting as they possibly can. They do not want more special tests and treatment than is absolutely necessary. Scouting helps them by associating them

in a world-wide brotherhood, by giving them something to do and to look forward to, by giving them an opportunity to prove to themselves and to others that they can do things—and difficult things too—for themselves.

Scoutmasters can co-operate with Schoolmasters.—According to a Report of the Board of Education, the principal ills among school children are due to the following causes :—

Food-insufficiency and unsuitability, bad home surroundings and neglect, lack of fresh air and sunlight, unsuitable sleeping arrangements, insufficient sleep, employment out of school hours, want of cleanliness, unhealthy school conditions, congenital debility, disease (mouth-breathing, decayed teeth, adenoids, bronchitis, tuberculosis, heart disease, rheumatism, weakness).

Scoutmasters can in many cases help the schoolmasters in remedying these, and similarly schoolmasters can help Scoutmasters by informing them of results of the medical officer's inspection of their boys as regards condition of heart, eyesight, hearing, teeth, etc. Working in co-operation in this way they should between them be able to do a great deal for the health of the lads under their charge.

From *The Health of the School Child* (1928), one gathers that of the children in school :—

10 per cent suffer from defective eyesight.

8 per cent suffer from diseases of the ear, nose and throat.

67 per cent are in need of dental treatment.

- 1.4 per cent suffer from skin disease (largely due to uncleanness).
- 1 per cent suffer from malnutrition.

It is difficult to believe that these figures show a progressive improvement over previous years, but this is so.

A large percentage of weaklings in our country could, if taken in hand in time by Scoutmasters and others, be developed into valuable citizens instead of becoming a misery to themselves and a burden to the nation. History time and again gives us proof that one who has been weak as a child can, through the help of others and by the exercise of his own will and character, overcome his physical defects and rise to do valuable service for his country.

It is with justifiable pride, but yet with some diffidence, that I quote this paragraph from Sir George Newman's annual report for 1928 :—

“ There are still worthy people, who, being ignorant of physiology, live in an unreal world, and are even yet unaware that unless and until you cultivate and develop the body and brain of the child all attempts at intellectual instruction will prove futile. They are the witnesses of the triumphant contribution of the Boy Scout Movement and render it a lip service of praise, but they decline to learn from it. Yet its lesson is profoundly true and full of meaning to all educationalists in this generation. It is a lesson of physical discipline, of educational adventure, of youthful training and glad obedience ; it is one of the wise interpretations of that service which is perfect freedom ; it educates by equipping the body first and drawing out its faculties and senses ;

it both harnesses and develops the boy and leads him of his own interest and desire into the path of manual work and the arts and crafts ; it trains men not for the classroom or the pedagogue but for life. Thus, it has become a vast health education movement, doing for the boy what the Education Authority all too often fail to do. It is perhaps the greatest demonstration in practical education that the world has seen."

But, let us ever be mindful of the obligation that such words as these place upon us so that our training does produce the results that are expected of it.

IV. MAKING A CAREER

FROM a national point of view we have too many drones in our social hive, both among our well-to-do classes and among the poor.

We are a comparatively small nation in numbers, and we need the services of every man of our race if we are to keep our place in the heavy competition of trades and manufactures that is coming on around us. Yet there is a fearful waste of human material in Great Britain to-day. This is mainly due to ineffective training. The general mass of boys are not taught to like work. Even when they are taught handicrafts or business qualities, they are not shown how to apply these to making a career, nor is the flame of ambition kindled in them. Where they happen to be square pegs they are too often placed in round holes. Whether it is the fault of the parent, or the system of education, one cannot say, but the fact remains that it is so. Consequently, those boys who have not got these gifts naturally are allowed to drift and to become wasters. They are a misery to themselves and a burden—even in some cases, a danger—to the State. And the large proportion of those who do make some sort of a success would undoubtedly do better were they trained in a more practical way. In the Boy Scouts we can do something to remedy these evils. We can take some steps

towards giving even the poorest boy a start and a chance in life—equipped, at any rate, with hope and a handicraft.

How ? Naturally one's thoughts run to Handcraft Badges. Though we call these "Handicrafts," they are, with our present low standard of tests, little more than "Hobbies." This, however, is part of our policy of leading the boys on with small and easy beginnings ; and these hobbies become more specialised as vocational training for the "Rover Scouts." In the meantime, hobbies have their value ; through these the boy learns to use his fingers and his brain, and to take a pleasure in work. For the well-to-do these may remain his hobbies for years ; for the poorer boy they may lead to craftsmanship which will give him a career. In either case, the boy is not so likely to become a waster later on. Hobbies are an antidote to Satan's little games.

But hobbies or handicrafts are not likely to make a career for a boy without the help of certain moral qualities. Thus, the craftsman must have *self-discipline*. He must adapt himself to the requirements of his employer and of his fellow-workers, he must keep himself sober, and efficient, and willing.

He must have *energy*, and that largely depends on the amount he has of ambition, of skill, of resourcefulness, and of good health.

Now, how do we apply these in the Boy Scout's training ? The progressive steps by which you work up to them with the boys, begin on the right of the table.

Qualities to be developed.	Attributes which they include.	Scout Law and badges which help them.	Scouting practices by which they are inculcated.
(c) SELF-DISCIPLINE.	Obedience. Thrift. Sobriety. Good temper. Fortitude.	<i>Laws</i> 2, 7, 8, 9, 10	Scout law. Woodcraft lore. Camp discipline. Response to orders. Discipline of fire brigade, trek cart, boat, bridge-building drills. Savings bank. Non-smoking. Games requiring good temper, patience, and sticking to rules.
(g) ENERGY	Ambition. Health. Resourcefulness. Handicrafts. Cheeriness.	<i>Badges.</i> King's Scout. Sea Scout. Carpenter Plumber. Clerk. Cook. Printer. Mason. Basket-worker, etc. etc.	Camp resourcefulness, leading to Pioneering. Pioneering, leading to handicrafts. Health exercises (see Section III.) Handicrafts.

THE SCOUTMASTER'S SHARE

So much, then, for the lines on which a boy can be practically prepared through Scouting for making

a career. But this only prepares him. It is still in the power of his Scoutmaster to give him further help to making that career a successful one.

First, by showing the lad ways by which he can perfect the superficial instruction received as a Scout ; whereby, for instance, he can develop his hobbies into handicrafts. The Scoutmaster can show him where to get higher technical education, how to get scholarships or apprenticeships, how to train himself for particular professions, how to invest his savings, how to make estimates and to tender for jobs, how to keep his stores and accounts, books, and so on.

Secondly, by himself knowing the different kinds of employment agencies and how to use them, the terms of service in the Civil Service, Army, Navy, and other professions, the Scoutmaster can give the lad invaluable help, by advising him, on his knowledge of his qualifications, as to which line of life he is best fitted for.

All this means that the Scoutmaster must himself look round and inform himself fully on these and like points. By taking a little trouble himself he can make successful lives for many of his boys.

“ Stick to it, and make yourself indispensable.”

On that text you can preach a very practical sermon and frame a useful training. It is encouraging to a lad, even if he is only an errand boy, to know that if he does his errands so well that his master feels he could not get a better boy, he is safely on the road to promotion. But he must stick to it, and not be led aside by fits of disinclination or annoyance ; if he gives way to these he will never succeed. Patience

and perseverance win the day. "Softly, softly, catchee monkey."

"PIONEERING" AS A FIRST STEP

The first step towards getting a Scout to take up handiwork is most easily effected in camp, in the practice of hut-building, tree-felling, bridge-building, improvising camp utensils, such as pot-hooks and plate-racks, etc., tent-making, mat-weaving with the camp-loom, and so on, as suggested in *Scouting for Boys*. The boys find these tasks to be practical and useful to their comfort in the camping season. After making a start on these, they will be the more keen to go in for such hobbies in the winter evenings, as will bring them badges in return for proficiency, and money in return for skilful work. In that way they soon grow into ardent, energetic workers.

EMPLOYMENT

The Scoutmaster, knowing his boy's character, can best advise him and his parents as to what line to take up, but he should also realise that the question of employment is one for the parents and the boy himself to decide.

In the first place, he should discriminate between those employments which offer a future to the boy and those which lead to nothing (so-called "Blind-Alley" jobs). These latter often bring in good money for the time being, to increase the weekly income of the family, and are, therefore, adopted

for the boy by the parents regardless of the fact that they give no opening to him for a man's career afterwards.

Those which promise a future need careful selection with regard to the lad's capabilities, and they can be prepared for, while he is yet a Scout. A skilled employment is essentially better than an unskilled one for the boy's future success in life.

EMPLOYMENT AGENCIES

Employment agencies, and the means of getting suitable occupations for lads, differ according to localities, and the Scoutmaster, therefore, has to make himself acquainted with those prevailing in his neighbourhood.

But in many centres it is found, by experience, best for the Scout authorities to form their own employment agencies. They can then place their lads out in situations best suited to their respective individual characters, and thus give them unusually good chances of getting on.

All this may, no doubt, give some little extra trouble to the Scoutmaster or to the Association, President, or Commissioner, but it is repaid by the consciousness that he has thereby been the means of starting the boy in life, with every prospect of success, where, in many a case, he would otherwise have drifted into a wasted existence.

Surely such result would in itself be a sufficient reward to most men.

INDUSTRIAL IGNORANCE

I often wonder whether it is not possible for some business-headed Scoutmaster to introduce into his Troop work some form of co-operative manufacture or industry—say, for one instance, toy-making—in which each Patrol would have its definite share, and which should be organised and carried on in such a way as to give practical insight and experience of running an industrial concern, showing how increased output brings increased returns, etc.

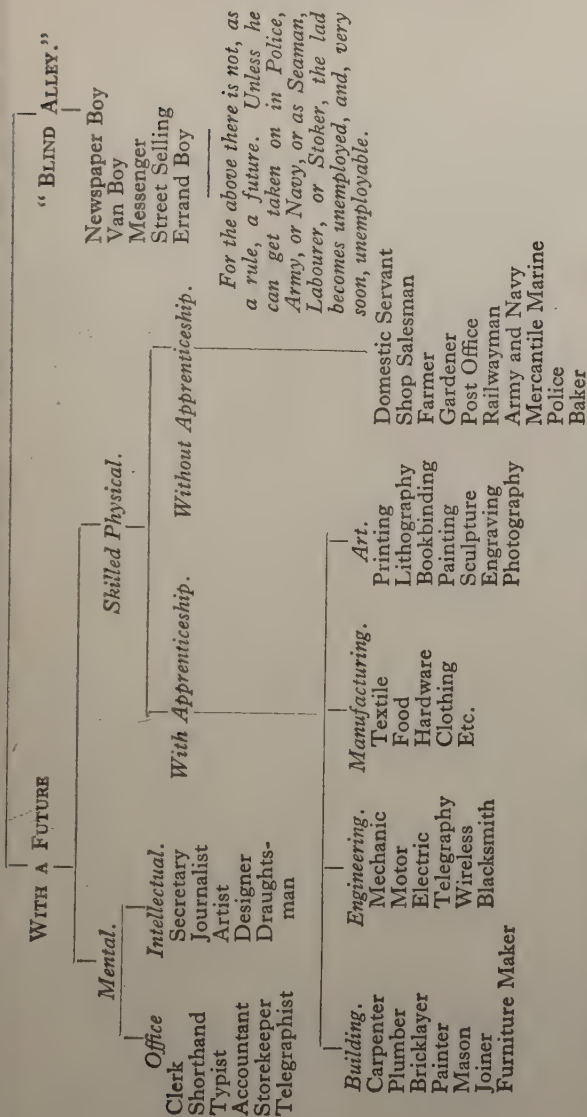
Sir Lynden Macassey some years ago, pointed out in the *Times*, that after conducting some 3,000 industrial conferences, he was impressed with the fact that economic ignorance and fallacies among both employers and employed was largely responsible for the ruinous unrest prevalent.

Workmen seemed unable to grasp the principle that security of employment, good “real” wages, reasonable hours, and fair conditions of employment could be assured only by production.

Employers generally had no conception of the demonstrable money value of treating the man as entitled to a voice in regulating the conditions of his employment, nor of the definite mistake of treating him as an economic unit. Workmen tenaciously clung to the fallacy, long exploded in America, that restricted output relieves unemployment, enhances wages, and raises the status of labour.

Wrong ideas and fallacies were actually and deliberately taught to children in Socialist schools. False doctrine, heresy, and schism were definitely

preached to workers by means of leaflets and addresses so that antagonism is the prevailing spirit. It was all based on wrong grounds. We don't, in the Scouts, want to join in the politics which somehow get mixed up with the economic question, but we do want to educate the coming man as to where his best interests lie and how, in serving his country's commercial interests, he is also serving his own. There are, I am glad to say, signs that both Employers and Employees, are becoming alive to the need of reciprocity, of co-operation between each other if Industry is to flourish. Scouting has always stood for goodwill amongst and between all classes, and it can continue to carry out this spirit of goodwill in its training and its practices.



Emigration is often quoted as the remedy for unemployment—but it is not. The man who cannot make his living at home is not very likely to do so oversea. At the same time, for a steady, skilled, and ambitious youngster there are undoubtedly particularly good openings in other lands. All such—Scouters or Scouts—should get into touch with our Migration Department at Imperial Headquarters, which will do all it can to help them, and advise them in their own interests entirely in regard to various Migration Schemes.

V. SERVICE FOR OTHERS

THE attributes which we have so far been studying, as tending to make our boys into manly, healthy, happy working citizens, are, to a great extent, selfish ones designed for the good of the individual. We now come to the fourth quality, and that is where, by developing his outlook, he gives out good to others.

Here is a summary of the steps by which Scouting helps to attain this object.

Qualities to be developed.	Attributes which they include.	Scout Law	Scouting practices by which they are inculcated.
REVERENCE.	Loyalty to God. Respect for others. Duty to neighbour.	Scout Promise. <i>Scout Law</i> 3	Personal example. Nature study. Good turns. "Scout's Own."
UNSELFISHNESS.	Chivalry. Kindliness. Self-sacrifice. Patriotism. Loyalty. Justice.	<i>Laws</i> 3, 4, 5, 6	Good turns. Friend to animals. First-aid. Life-saving. Fair-play. Games. Pathfinders. Marksmanship. Service Badges. Debating societies. Mock trials. Court of honour. Old Scouts kept in touch with the Scout law and ideals.

DEVELOPMENT OF OUTLOOK : REVERENCE.

Development of outlook naturally begins with a respect for God, which we may best term "Reverence."

Reverence to God and reverence for one's neighbour and reverence for oneself as a servant of God, is the basis of every form of religion. The method of expression of reverence to God varies with every sect and denomination. What sect or denomination a boy belongs to depends, as a rule, on his parents' wishes. It is they who decide. It is our business to respect their wishes and to second their efforts to inculcate reverence, whatever form of religion the boy professes.

It must be remembered that we have in our Movement boys of almost every religious belief, and it is, therefore, impossible to lay down definite rules for guidance in religious teaching.

The following is the attitude of the Scout Movement as regards religion, approved by the heads of all the different denominations on our Council :—

"(a) *It is expected that every Scout shall belong to some religious denomination, and attend its services.*

"(b) *Where a Group is composed of members of one particular form of religion, it is hoped that the Group Scoutmaster will arrange such denominational religious observances and instruction as he, in consultation with its Chaplain or other religious authority, may consider best.*"

"(c) *Where a Group consists of Scouts of various religions they should be encouraged to attend the service*

of their own denomination, and in camp, any form of daily prayer and of weekly Divine service should be of the simplest character, attendance being voluntary."

If the Scoutmaster takes this pronouncement as his guide he cannot go far wrong.

Training.—I am perfectly convinced that there are more ways than one by which reverence may be inculcated. The solution depends on the individual character and circumstances of the boy, whether he is a "hooligan" or a "mother's darling." The training that may suit the one may not have much effect on the other. It is for the teacher, whether Scoutmaster or Chaplain, to select the right one.

While I am speaking on religious training in England, please don't think that I am reiterating the theory which is so lavishly written on this particular subject. I speak from a fairly wide personal experience, having had some thousands of young men through my hands, and my experience only tallies with that of most authorities whom I have consulted. The conclusion come to is that the actions of a very large proportion of our men are, at present, very little guided by religious conviction.

This may be attributed to a great extent to the fact that again *instruction* instead of *education* has been employed in the religious training of the boy, and that in some instances the teaching is undertaken by people who have no real experience or proper training for the work.

Religion can only be 'caught,' not 'taught.' It is a matter of personality, of inner conviction, not of instruction.

The consequence has been that the best boys in the Bible-class or Sunday School have grasped the idea, but in many cases they have, by perfection in the letter, missed the spirit of the teaching and have become zealots with a restricted outlook, while the majority have never really been enthused, and have, as soon as they have left the class or school, lapsed into indifference and irreligion, and there has been no hand to retain them at the critical and important time of their lives, *i.e.*, sixteen to twenty-four.

The disappointing results in religious training have been recognised by the authorities, and the more thorough training now inaugurated for teachers in Sunday Schools and the like promises a very different result for religious education in the future.

It is not given to every man to be a good teacher of religion, and often the most earnest are the greatest failures—and without knowing it.

We have, fortunately, a number of exceptionally well-qualified men in this respect among our Scoutmasters, but there must also be a number who are doubtful as to their powers, and where a man feels this, he does well to get a Chaplain, or other experienced teacher, for his Troop.

On the practical side, however, the Scoutmaster can in every case do an immense amount towards helping the religious teacher, just as he can help the schoolmaster by inculcating in his boys, in camp and club, the practical application of what they have been learning in theory in the school.

In denominational Troops there is, as a rule, a Troop Chaplain, and the Scoutmaster should, as stated in Clause 2 of our Headquarters Religious

Policy, consult with him on all questions of religious instruction.

It should be clearly understood that a Troop can be confined entirely to one particular church or denomination (for example, Church of England officers and boys, Roman Catholics, Wesleyans, or the like).

For the purpose of its religious training, a service or class can be held, called a "Scouts' Own." This is "a gathering of Scouts for the worship of God and to promote fuller realisation of the Scout Law and Promise, but supplementary to, and not in substitution for," regular religious observances.

The majority, however, of our Troops are interdenominational, having boys of different forms of belief in their ranks.

For these Troops a Chaplain seems hardly required, because the boys should be sent to their own clergy and pastors for denominational religious instruction.

Still, for many of these Troops a "Scouts' Own" or class of some kind on a Sunday has been found very helpful for inspiring the right Scout spirit, but they need to be organised and carried on with care and tact. The Scoutmaster should always consult the parents and the boys, clergy and pastors, as a first step.

Other Troops in the slums have lads of practically no religion of any kind, and their parents are little or no help to them. Naturally, these require different handling and methods of training from those boys in whom religion has been well grounded.

Here, again, Scouting comes very practically to the aid of the teacher, and has already given extraordinarily good results.

The practical way in which Scouting can help is through the following :—

- (a) Personal example of the Scoutmaster.
- (b) Nature study.
- (c) Good turns.
- (d) Retention of the older boy.

(a) Personal Example

It is a common saying that an Englishman hates parading his religion ; that he is often a man who does his duties from a religious conviction, but does not “ for a pretence make long prayers ” in public.

There is no doubt whatever that in the boys’ eyes it is what the man *does* that counts and not so much what he says.

A Scoutmaster has, therefore, the greatest responsibility on his shoulders for doing the right thing from the right motives, and for letting it be seen that he does so, but without making a parade of it.

Here, again, the attitude of elder brother rather than of teacher tells with the greater force.

(b) Nature Study

It has been said that “ more men have been led to God through His handiwork than have ever been introduced by the preacher.”

“ Sermons in stones ? ” Yes, there are sermons in the observation of Nature, say, in bird life, the formation of every feather identical with that of the

same species 10,000 miles away, the migration, the nesting, the colouring of the egg, the growth of the young, the mothering, the feeding, the flying power—all done without the aid of man, but under the law of the Creator; these are the best of sermons for boys.

The flowers in their orders, and plants of every kind, their buds and bark, the animals and their habits and species. Then the stars in the Heavens, with their appointed places and ordered moves in space, give to every one the first conception of Infinity and of the vast scheme of his Creator where man is of so small account. All these have a fascination for boys, which appeals in an absorbing degree to their inquisitiveness and powers of observation, and leads them directly to recognise the hand of God in this world of wonders, if only some one introduces them to it.

The wonder to me of all wonders is how some teachers have neglected this easy and unfailing means of *education* and have struggled to impose Biblical *instruction* as the first step towards getting a restless, full-spirited boy to think of higher things.

(c) *Good Turns*

With a little encouragement on the part of the Scoutmaster the practice of daily good turns soon becomes a sort of fashion with boys, and it is the very best step towards making a Christian in fact, and not merely in theory. The boy has a natural instinct for good if he only sees a practical way to exercise it, and this good turn business meets it and develops it,

and in developing it brings out the spirit of Christian charity towards his neighbour.

This expression of his will to good, is more effective, more natural to the boy, and more in accordance with the Scout method than his passive acceptance of instructive precepts.

(d) Retention of the Older Boy.

So soon as the ordinary boy began to get a scholastic knowledge of reading, writing, and arithmetic, he was sent out into the world, at the age of fourteen, as fit and equipped for making his career as a good working citizen. As I write now (1930) another year is being added to the school age, and a real opportunity is being given the nation of seeing what an extra year of preparation will mean to the man. From the Scout point of view this change is what we have hoped for for many years. I trust that it will give boys and girls a real opportunity to equip themselves better for their future lives.

After leaving school, excellent technical schools are then open to the boy, as well as continuation classes, if he likes to go to them, or if his parents insist on his attending after his day's work is over. The best boys go, and get a good final polish.

But what about the average and the bad? They are allowed to slide away—just at the one period of their life when they most of all need continuation and completion of what they have been learning, just at the time of their physical, mental and moral change into what they are going to be for the rest of their life.

This is where the Scout Movement can do so much

for the lad, and it is for this important work that we are doing all we can to organise the Senior Scouts in order to retain the boy, to keep touch with him, and to inspire him with the best ideals at this, his cross-roads for good or evil.

ROVER SCOUTS

Since this book was first published, the Rover section of Scouting has been developed and increased enormously. It may be helpful if I re-state here what Rover Scouts are and what the aims of the Rover section are :—

“ Rovers are a Brotherhood of the Open-air and Service.”

“ The object of Rover training is to enable young men to develop themselves as Happy, Healthy, Useful Citizens and to give each a chance of making a useful career for himself.”

As his Scouts grow older the Scoutmaster should draw their attention to the problem of how they are to utilise their lives in future. The particular points to which their attention might be directed are these, in order of importance :—

Personal development, physical, mental and spiritual.

Home and family—present and prospective.

Occupation—Employers and Union, Employees.

Community—Town, Borough or Village—through Scouting or other congenial or suitable medium.

So it is that one of the main aims of Rovering is to associate together those older boys who have been imbued with Scout ideals in order that they can gain strength to carry out these ideals in their ordinary every-day lives. But the first duty the Rover Scout owes—after his Duty to God—is his duty to himself, so that he can so educate and train himself that he may be able to stand on his own, and in his turn to render help to others. Even those who are older need to realise that they must establish themselves first, before they can do good to others.

(See my book for Rover Scouts, *Rovering to Success*.)

SELF-RESPECT

In speaking of the forms of reverence which the boy should be encouraged to develop, we must not omit the important one of reverence for himself, that is self-respect in its highest form. This can well be inculcated through nature study as a preliminary step. The anatomy of plants, or birds, or shell-fish may be studied and shown to be the wonderful work of the Creator. Then the boy's own anatomy can be studied in a similar light ; the skeleton and the flesh, muscle, nerves, and sinews built upon it, the blood flow and the breathing, the brain and control of action, all repeated, down to the smallest details, in millions of human beings, yet no two are exactly alike in face or finger prints. Raise the boy's idea of the wonderful body which is given to him to keep and develop as God's own handiwork and temple ; one which is physically capable of good work and brave deeds if

guided by sense of duty and chivalry, that is by a high moral tone.

Thus is engendered self-respect.

This, of course, must not be preached to a lad in so many words and then left to fructify, but should be inferred and expected in all one's dealings with him. Especially it can be promoted by giving the boy responsibility, and by trusting him as an honourable being to carry out his duty to the best of his ability, and by treating him with respect and consideration, without spoiling him.

LOYALTY

In addition to reverence to God and to one's neighbour, loyalty to the King as head of our national government and of the British race is essential.

Loyalty to the King signifies loyalty to our country and our kind. Political excitement is apt to turn ecstatic people's minds to such a degree that, in seeing their own point of view, they are apt to forget that of others, and therefore they fail to realise the danger it may bring to the welfare and happiness of their fellow-countrymen later on. Loyalty to King and country is of the highest value for keeping men's views balanced and in the proper perspective. The external signs, such as saluting the flag, cheering the King, and so on, help in promoting this, but the essential thing is the development of the true spirit which underlies such demonstrations. I had a little argument lately with one who as a free-born Briton did not see why he should promise allegiance to the King. I asked him whether he proposed to be

loyal to the Empire or would he be willing to let down one of the Overseas British States if it were in danger? Oh no, he was all for the Empire being kept up, otherwise we should lose our national prosperity. But then an Empire, like every other national organisation, needs a head to it. Yes, that's right, a head is necessary, but he should be elected by the voice of the people. Well, do you think Canada will agree to have as their head a man from Australia, or would Australia accept a favourite Conservative M.P. from England? I don't think. Has the office of King ever been abused or failed in success under its present limiting constitution? He could not, for instance, have attended the Peace Conference at Versailles and have laid down a policy for his country to follow, in the way that a more autocratic ruler was able to do.

Moreover, a king is without self-interest and is trained for the position from his youth.

Loyalty to himself on the part of the boy—that is, to his better conscience—is the great step to self-realisation. Loyalty to others is proved by self-expression and action rather than by profession. Service for others and self-sacrifice must necessarily include readiness to serve one's country should the necessity arise for protecting it against foreign aggression; that is the duty of every citizen. But this does not mean that he is to develop a blood-thirsty or aggressive spirit, nor that the boy need be trained to military duties and ideas of fighting. This can be left until he is of an age to judge for himself.

It would be as well to remember, however, that such things as rifle practice do a boy no harm

morally ; on the contrary, such a practice can do him good, since it promotes concentration, steadiness of nerve, eyesight, exactness, and other good qualities.

GO BY THE PACE OF THE SLOWEST

Once I asked a Scout coming away from a special Scout church service what was the text on which the preacher had spoken ?

“ Quit ye like men,” the boy replied.

“ Yes, and what does that mean ? ”

“ Well, I am not quite sure, but I think that it means that on quitting the church we were to go out like grown-ups.”

The preacher had had his opportunity with a boy who noticed the text, but he had travelled into phrases and ideas far above the understanding of his audience. It is a mistake so obvious that one might think that few would fall into it, but unfortunately, the opposite is the case. High-flying is not only common, but usual. I have seen prayer books for boys full of long erudite supplications. I would rather hear the familiar, “ Oh, Lord, grant there may be some of the pudding left for me when it has gone the round,” than hear a little fellow recite by heart petitions which are meaningless to him.

Let his prayers come *from* the heart, not said by heart.

The main principles which I personally prefer in prayers are that they should be short, expressed in the simplest language, and based on one of two ideas—

To thank God for blessings or enjoyments received.

To ask for moral protection, strength, or guidance in doing something for God in return.

There may be many difficulties as regard the definition of the religious training in our Movement where so many different denominations exist, and the details of the expression of duty to God have, therefore, to be left largely in the hands of the local authority. But there is no difficulty at all in suggesting the line to take on the human side, since direct duty to one's neighbour is implied in almost every form of belief. Scouting is a real help to the practice of this. As a first point it is necessary to remark that duty to one's neighbour is not confined to giving charity—it needs more than that—it often demands self-sacrifice to be effective.

SELFISHNESS

If I were asked what is the prevailing vice in our nation I should say—Selfishness. You may not agree with this at first sight, but look into it and I believe you will come to the same conclusion. Most crimes, as recognised by law, come from the indulgence of selfishness, from a desire to acquire, to defeat, or to wreak vengeance. The average man will gladly give a subscription to feed the poor and will feel satisfied that he has then done his duty, but he is not going to dock himself of his own food and good wine to effect a saving for that purpose.

Selfishness exists in a thousand different ways. Take, for instance, party politics. Men here get to see a question, which obviously has two sides to it, exactly as if there were only one possible side, namely, their own, and they then get to hate another man who looks upon it from the other side. The result may

lead men on to commit the greatest crimes under high-sounding names. In the same way, wars between nations have come about from neither party being able to see the other's point of view, being obsessed entirely by their own interests. So, too, class differences arise from each seeing only their own status and disliking that of the other. Strikes, too, and lock-outs are frequently the outcome of developed selfishness. In many cases, employers have failed to see that a hard-working man should, in justice, get a share of the goods of the world in return for his effort, and not be condemned to perpetual servitude simply to secure a certain margin of profits for the shareholders. On the other hand, the worker has to recognise that without capital there would be no work on a large scale, and there can be no capital without some return to the subscribers for the risks they face in subscribing.

In one's newspaper every day one sees examples of selfishness when one reads the letters of these innumerable small-minded men who, at every little grievance, rush headlong to "write to the papers." And so it goes on, down to the children playing their games in the streets; the moment that one is dissatisfied at not getting his share of winning he abruptly leaves the scene remarking: "I shan't play any more!" The fact that he upsets the fun of the others does not appeal to him—unless it be satisfying to his spite.

TO ERADICATE SELFISHNESS

The Scouting practices suggested in the table of training given on p. 98 tend in a practical way to

educate the boy out of the groove of selfishness. Once he becomes charitable he is well on the way to overcome or to eradicate the danger of this habit. The minor good turns which are part of his faith are in themselves the first step. Nature study and making friends with animals increase the kindly feeling within him and overcome the trait of cruelty which is said to be inherent in every boy (although, personally, I am not sure that it is so general as is supposed). From these minor good turns he goes on to learn first aid and help to the injured, and in the natural sequence of learning how to save life in the case of accidents he develops a sense of duty to others and a readiness to sacrifice himself in danger. This, again, leads up to the idea of sacrifice for others, for his home, and for his country, thereby leading to patriotism and loyalty of a higher type than that of merely ecstatic flag-waving.

FAIR PLAY

The idea of fair play is above all the one which can be best instilled into boys and leads them to that strong view of justice which should be part of their character, if they are going to make really good citizens.

This habit of seeing things from the other fellow's point of view can be developed in outdoor games where fair play is essential, whether it is in football, or hockey, boxing or wrestling. During the game the strictest rules are observed which mean self-restraint and good temper on the part of the players, and at the end it is the proper form that the victor

should sympathise with the one who is conquered, and that the opponent should be the first to cheer and congratulate the winner.

This should be made the practice until it becomes the habit.

These are little points which a Scoutmaster can pay close attention to, since they have a big meaning later on in the character of the boy. The British have always been proverbial for their sense of fair play, whether in prize-fighting or in war. And we have always admired those to whom fair play was inherent—even among savages. The Maoris in their war with us in New Zealand showed an instinctive chivalry which appealed strongly to us when we were in the field against them, and it was almost amazing to note the extent to which they expected chivalry in return. On one occasion one heard of their calling for a truce with a white flag because they had run out of ammunition, and asked for time to renew their supply. On another when they had been surrounded for some days in a mountain fastness they sent a messenger under a white flag to inform the British commander that he was camped on their only water supply, and that unless he would let them have water they would not be able to go on fighting !

Possibly one reason for the ingrained feeling of chivalry in our nation is the fact that the code of the mediæval knights took hold of the country so long ago as A.D. 500, when King Arthur made the rules for his Knights of the Round Table which have been the foundation for the conduct of gentlemen ever since that day. He dedicated the Order of St. George. The rules as they were re-published in the time of Henry VII. are as follows :—

1. They were never to put off their armour, except for the purpose of rest at night.
2. They were to search for adventures wherein to attain "bruyt and renown."
3. To defend the poor and weak.
4. To give help to any who should ask it in a just quarrel.
5. Not to offend one another.
6. To fight for the defence and welfare of England.
7. To work for honour rather than profit.
8. Never to break a promise for any reason whatever.
9. To sacrifice themselves for the honour of their country.
10. "Sooner choose to die honestly than to fly shamefully."

A further valuable aid to the training in fairness and unselfishness is the holding of debates amongst the boys on subjects that interest them and which lend themselves to argument on both sides. This is to get them into the way of recognising that every important question has two sides to it, and that they should not be carried away by the eloquence of one orator before they have heard what the defender of the other side has to say on the subject, and that they should then weigh the evidence of both sides for themselves before making up their mind which part they should take.

A practical step in ensuring this is not to vote by show of hands, where the hesitating or inattentive boy votes according to the majority. Each should record his vote "aye" or "no" on a slip of paper and hand it in. This ensures his making up his mind for himself after duly weighing both sides of the question.

In the same way mock trials or arbitration of quarrels, if carried out seriously and on the lines of a law court, are of the greatest value in teaching the boys the same idea of justice and fair play, and also give them a minor experience of what their civic duties may be as jurymen or witnesses later on. The Court of Honour in the Troop is another step in the same direction, and as the boys here have a real responsibility by being members of the Court, the seriousness of their views is brought home to them all the more, and encourages them to think out carefully the right line to take when they have heard all the arguments on both sides.

Thus a Scoutmaster, who uses his ingenuity towards the end of teaching unselfishness, fair play, and sense of duty to others, may make ample opportunities, whether indoors or out, for training his Scouts. Of all the subjects with which we are dealing, I believe this to be one of the most important towards self-governing citizenship, though I fear I have only touched upon it in a very sketchy manner.

SERVICE FOR THE COMMUNITY

Public services offer the best opening for practical training in sense of duty to the community, patriotism and self-sacrifice through expression.

The work of the Sea Scouts during the Great War in voluntarily taking up the arduous duties of Coast-watching was in itself an example among many of the keenness of the lads to do good work, and of their readiness to make themselves efficient where they see a good object. In this direction lies a powerful

means of holding the older boy, and of developing on practical lines the ideal of citizenship.

The Boy Scout Fire and Accident Service for Towns and Villages is specially applicable to Rover Scouts, and acts as an attractive force to the older boy while giving him public services to train for and to render.

A Troop is organised, equipped, and trained primarily as a fire brigade, but with the further ability to deal with all kinds of accidents that are possible in the neighbourhood. Such, for instance, as :—

Street accidents, to or through motor-cars, trams, carts, etc.

Gas, chemical or other explosions.

Floods or inundations.

Electric accidents.

Railway accidents.

Fallen trees or buildings.

Ice accidents.

Bathing or boating accidents.

Savage animals—bulls, dogs, vicious horses, etc.

Machinery accidents.

Aeroplane crashes.

Shipwrecks, etc.

This would demand, in addition to the drill, rescue, and first-aid required for fire brigade work, knowledge and practice in methods of extricating and rescuing, and rendering the proper first-aid in each class of work ; such as :—

Knowledge of gases, and chemicals, both light and heavy.

Handling of boats, improvising rafts, use of light line, jacking, levering.

Use of lifebuoys, life saving in the water, artificial respiration, etc.

How to deal with savage animals.

Stopping running machinery.

How to deal with electric live wires, burning petrol, etc.

In some cases it may be best for each Patrol to specialise in a particular form of accident, but generally if the Patrols practise all in turn they arrive at complete efficiency for the whole Troop.

Organisation for an accident would, however, confer specific duties on each Patrol, *e.g.*, a Patrol of rescuers, first-aiders, crowd holders, messengers, apparatus, etc.

The system of calling up on an alarm, and a roster of duty, the collection of necessary apparatus, etc., will vary according to local conditions.

The variety of work to be done supplies a whole series of activities such as should appeal to the boys.

Frequent dummy calls to practice on improvised accidents are essential to attaining efficiency and keenness.

As efficiency becomes evident public interest will be aroused probably to a helpful degree. The scheme will then be recognised as having a double value, an education for the boys, and a blessing for the community.

VI. THE TRAINING OF SCOUTERS

THE first edition of this book was, in the main, a reprint of a short course of Scoutmasters' Training, much of which had already appeared in the *Scout Headquarters Gazette*, now more familiarly known as *The Scouter*. It was published shortly after the close of the Great War, and written at a time when the world was in a state of flux. Attitudes and angles have altered a great deal since then, so that the complete revision of this book has necessitated the elimination of various remarks on Reconstruction, the Education Acts, etc.

Now, too, that we have in Scouting a complete scheme for the Training of Scouters, the Programmes for a Study Patrol that I had placed at the end of each section of the book, and the Appendix of Studies, are no longer necessary.

I should, however, just like to say a few words of general encouragement to Scouters on this question of Training. I have shown that the Scoutmaster has a responsible job in connection with the training of his boys. We are all agreed that it is necessary for him to pick up some experience of Scouting in whatever way he can. We are all agreed that he should not gain his experience at the expense of his boys alone.

What I have already written in this book will make

it clear to every Scoutmaster that he must devote considerable thought to his Scout job, as he should do to his particular job in life, if he is going to make a success of it. It is not a question of thinking over things when he takes that job on, but of giving thought at all stages of his Scout life, so that his boys may benefit as much as possible. A book like Dr. Griffin's *The Quest of the Boy* and a pamphlet like the Headquarters' pamphlet *Tracking Rules for Scouters*, will help to direct his thoughts along certain definite lines.

Coupled with this question of thought there is the necessity for a careful and complete study of *Scouting for Boys* and of our book of *Policy, Organisation and Rules*. The first is the foundation book of Scouting and describes various ways in which the Game of Scouting can be played; the second contains the Rules of the Game; before we play any game it is necessary both to study its methods and aims and its rules. Recently another book, *Boy Scouts*, has been brought out in order to help the new, and even experienced, player with various tips on the Game.

There are now in existence two complete and progressive schemes of Training. The one is known as District Training and the other as Wood Badge Training. Suggestions in regard to the first have been given in considerable detail in the *District Commissioners' Handbook on Training*, which has been issued to every Commissioner. If nothing is being done in your District in regard to Training, it is quite correct for you to ask the Commissioner about it. In that Handbook various suggestions have been made in regard to the Training of Scouters apart from the running of a course. Reading, Visits to

other Scout Groups, Study Circles, Special Classes, Conferences, Scouters' Meetings, District Camps and Demonstration Meetings are all mentioned and discussed. Basic programmes are also laid down for District Courses in elementary Cubbing and Scouting. I have received information from various parts of the country that such courses have proved very useful—not only to the more lately warranted Scouters but also to those who have been working for a long time.

This form of District or Preliminary Training has been of fairly recent introduction, although in many Districts such training has been going on for many years.

Wood Badge Training was introduced over ten years ago, and has developed from very small beginnings into a considerable force for the benefit of Scouting. This Training is conducted on a County or National basis in order that those who go in for it can have the benefit of a wider outlook and a larger experience than it is possible for them to get locally in their own Districts. This training is centred on Gilwell Park where the training laboratory of Imperial Headquarters is situated. Like the Scouting which it aims to interpret, it has spread world-wide. As Scouting has expanded so this form of training has expanded in order to deal with the various sections of the Movement that have come into being.

It is not necessary for me to say more about Wood Badge Training, its details can be obtained from a pamphlet published by Imperial Headquarters—*The Training of Scouters*. But I should like to emphasise very strongly, from the results that I have seen, that both these forms of Training—District

and, following after it, Wood Badge—are real Aids to Scoutmastership which every Scouter who possibly can should take up, be he County Commissioner or Scoutmaster, Group Scoutmaster or Assistant-Cubmaster.

VII. THE ISSUE

Good nature not enough.—In the national character of a Briton there is a strong vein of good nature.

But for the true spirit of Love, good nature is not enough ; it is too passive. A man may be selfishness itself and yet be good natured.

We want to make our boys active Christians rather than passive church-goers, or, what is still too usual from want of right teaching, dullards whose only thought is beer, baccy and grouch, without a spark of spiritual thought or guidance.

Active Love : Christianity.—Our aim should be to develop Love through service for others, to the extent of outbalancing the service of self.

For its development the boy would be encouraged to practise honesty and honour in business, chivalry to women, and large minded Brotherhood with mankind. He could be led ultimately to practice habitually some form of social service side by side with his daily work or profession. Beginning in small items, this would lead as he grew up in power and experience to his helping to abolish slums and to raise the standard of living for the poorer masses round him. For suggestions see *Social Service*, by W. J. Rowland. Price 1/6 (Student Christian Movement).

Almost any boy, including the boy in the slums, can be brought to regard Christ as his hero provided that Christ is presented to him in a way that appeals to boy-nature, *i.e.*, not so much a pathetic figure as one of manliness, courage, chivalry, humour, humility and even of (very human) indignation (with the money-changers), etc.

With Christ as his hero, the boy can be encouraged, in his attitude to things and in what he says and does, especially when in a difficulty, to think to himself "What would Christ have done?" and to do the same as nearly as he can. If such training could be expanded on a wide scale in our population, it would bring about a huge difference for the country.

Goodwill and Co-operation.—Our country, like most others, is hindered in its progress to happiness by the constant bickerings of class against class, sect against sect, party against party, due to self and the interests of self coming first for consideration.

If only the persistent sectional rivalry and antagonisms could be replaced by mutual goodwill and co-operation it would be a different land to live in.

Such change would mean a reversal of the existing spirit in the world. This seems a large order, but it should not be impossible of achievement if the young were brought up, as at present they are not, to the habit of broad unselfish outlook and active helpfulness.

Our Great Opportunity.—In the Boy Scout and Girl Guide Movement this is what we are aiming for. Since our dual Movement has been taken up by almost every other civilised nation in the world, these same

ideals are spreading themselves in all countries, and since a Scout is a brother to every other Scout, we are developing a world-wide brotherhood of happiest promise and possibilities.

Can we still feel any doubts if we look back twenty-one years and note how that little insignificant group that we then were has grown into millions in our own and other populations all the world over ?

Then if we look forward and visualise what such development will bring about in the next twenty-one years, with our own increased knowledge and with the fuller appreciation of our work by the public, is it not a prospect full of encouragement and hope for us ?

Our responsibilities may, it is true, be growing very great, but surely we can face them with cheery confidence. There is no need to feel appalled, rather let us rejoice in and rise to the glorious opportunity opening before us where each according to his ability can take a hand in the great adventure of advancing God's Kingdom of Peace and Goodwill on earth.

THE END

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